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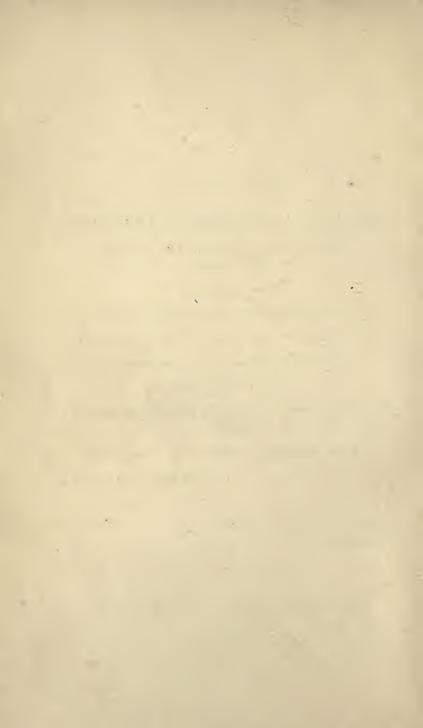
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# PREFACE.

A desire to facilitate the acquisition of the Hebrew Language, which of late years has received the highest attention on the part of the Heads of the University, aided by the munificent donations of the present and previous Primates of all Ireland(a), originated the present Treatise, and a Grammar of the same language, which the Author some time since submitted to the Public. In preparing both for the Press, he has aimed at practical usefulness, and has therefore availed himself of many standard treatises on the subject, most of which could, of late years, be procured by the student, only with much difficulty and expense. Amongst these may be reckoned Bythner, (whose valuable Lyra he has used extensively in this Work); Bishop Hare, Buxtorf,

<sup>(</sup>a) Prizes to Graduates for the encouragement of the study of Hebrew were first instituted by a decree of the Board, dated February 22, 1794, and a fund set apart for the purpose. In the year 1800, this fund was considerably augmented by the munificence of Primate Newcombe, and the grant has been continued by his successors in the See of Armagh to the present day.—University Calendar.

Robertson, Parkhurst, and others, with many modern writers, especially Gesenius, from whose works, too extensive for beginners, he has adopted many instructive observations.

The Author's removal to a distance from Dublin just as the work was ready for publication, induced him to entrust the Manuscript to Mr. Benmohel of Trinity College, Dublin, to whom he feels indebted for a vigilant superintendance of the Press, and for many interesting and useful observations. It is hoped, therefore, that the work will be found to possess much valuable matter, and a freedom from typographical errors, so perplexing, especially to the Hebrew student, to whom should it prove a desirable assistance, the Author will not regret the time and labour which it has necessarily demanded.

Tehher
The Book
Tehilim - of Galus.
: = 177 n

# PSAL. I.

א 1. אַשְׁרֵי הָאִישׁ אַשֶּׁרָ וּ לְּאַ הְלַךְּ בַּעֲצַת רְשְׁעִים וּכַדְרֶהְ חֲשָּאִים בּרְתֹי צַדִּיקִים: 6 בִּיוֹבָע יְחִיהׁ הְשָּׁצִים יְלָאִיְהִוּ לְאַיִּקִּה בְּעֵץ שְׁתָוּל עַלּ־פַּלְגִּי־מִים וּבְרְתִּי יִדְּלְיח: 3 וְהִיְה בְּעֵץ שְׁתָוּל עַל־פַּלְגִּי־מִים וּבְרְתִּי יִבְּלְיח: 4 לְאִּ־יִבְּוֹ וְלַל אֲשֶׁר־יִעְשָׂה יִצְּלְיח: 4 לְאִּ־כֵן הְרְשִׁעִים בִּמִּשְׁפָּט וְחַשָּׂאִים בַּעַדְת צַדִּיקִים: 6 בִּי־וֹדֵע יְהוֹיְה יְקְמִּי יְהָשְׁרָים בְּמִּשְׁפָט וְחַשָּׁאִים בַּעַדְת צַדִּיקִים: 6 בִּי־וֹדֵע יְהוֹיְה יְהָעִים תּאַבֵּך:

## PSAL. II.

ב II לְפָּה רְגְשׁוּ גוֹיֶם וּלְאָפִּים יֶחְצּרּירִיק: 2 יְתְיַצְּבׁוּ וּ מַלְכֵי־
מֵּלְסְרוֹתִימוֹ וְנַשְׁלִיכָה מִפֶּנּוּ עֲבֹתִימוֹ: 4 יוֹשֵׁב בַּשְׁמִים יִשְׂחָק אֲדֹנִיּ
מְּלְסְרוֹתִימוֹ וְנַשְׁלִיכָה מִפֶּנּוּ עֲבֹתִימוֹ: 4 יוֹשֵּב בַּשְׁמִים יִשְׂחָק אֲדֹנִיּ
יִלְעַגִּילְמוֹ: 5 אָז יְדַבֵּר אֵלִימוֹ בְאַפִּוֹ וּבַחֲרוֹנוֹ יְבַהַמֹמוֹ: 6 וְצִּיֹּי יְבָּהְלִמוֹ: 7 אֲסַפְּרָה אֵּלִי־תֹּן יִהְוֹה אָמֵר בַּעְבִּי עַלִּבִּי עַלִּבִּי עַלִּבְי אַנְיִם בְּאַבָּי וּבְּחְרוֹנוֹ יְבַהְמֹמוֹ: 6 וְצִּיּ יִבְּיְרְ אַבְּר אֵלִימוֹ בְאַבְּי וּבְּחְרוֹנוֹ יְבַהְמֹמוֹ: 6 וְצִיּי יִבְּר אַנִּי עִלִּיבִּי עִלִּבְיוֹ יִבְּרְישִׁי: 7 אֲסַפְּרָה אֵּלִי יְבִּוֹיִם נַחְלְּעֻדְּ אֲמִר בְּעָבְי יִבְּיִי וְצִּיְהָרְ אִבִּי יְנִים יְלְּבְּתִיף בְּשִׁבְּי בְּבְּרְ וְבִּיְבְּרְה בְּעְבְּרְה בִּיְבְּרָה בִּיִבְּר בּיִבְּרְרְה בִּיְבְּרְה בִּיִבְיוֹ וּבְּר בְּיִבְרְה בִּיְבְרָה בִּיְבְּרָה בִּיְבְּרָה בִּיִבְיוֹ וְבִּי בְּלְבְּרָה בִּיִבְּר בּיִבְּבְר בְּבְּרָה בִּיְבְרְה בִּיְבְרָה בִּיְבְּרָה בִּיבְרְרָה בִּי בְּבְּרְה בִּיִבְרְרְה בִּיְבְרְר בִּיְבְרְר בִּיְבְרְר בִּיְבְרְר בִּיְבְרְר בִּיְבְרְר בִּיְבְרְר בִּיִבְיְרְר בִּיְבְרְר בִּיְבְרְר בִּיִבְיְרְר בִּיְבְרְר בִּיִי בְּיִבְּי בִּי בְּלִבְּר בִּיִבְיוֹי בְּלִים בְּבִּי בְּיִבְּר בִּי בְּבְּרְר בִּיבְרְרִין בּי בּנִי בְּבְּר בִּיִים בְּבִּי בְּיִי בְּיִי בְּיִבְּר בִּיִי בְּיִבְּר בִּיְבְרְרוֹי בִּי בְּיִבְּר בִּיִי בְּיִבְּר בִּיִבְיף בִּי בְּיִבְּר בִּיִבְּיִי בְּיִבְּי בְּיִי בְּיִבְּר בִּיבְיְם בְּיִבְּיִבְי בְּיִבְּי בְּיִבְּיוֹם בִּוֹים בְּוֹבְייִי בְּיִי בְּיִבְּיוֹ בְּיוֹבְייִי בְּיִבְּר בִּייִים בְּיִים בְּיִבְּיוֹים בְּיִבְּיוּבְיבְּיוֹ בְּיִבְיְי בְּיוֹי בְּיִי בְּיִבְּיוּים בְּיוֹבְיי בְּיוֹים בְּיבְיבְּים בְּיבְיבְיוּי בְּיי בְּיִבְיוֹי בְּיי בְּיִבְיוּ בְּיִיבְיוּ בְּיוֹי בְּיוֹי בִּיי בְּיִבְיי בְּיבְיי בְּיִבְיוּ בְּייִי בְּיִי בְּיִי בְּבְּיוּ בְּיבְיוּי בְּיוֹי בְּיִי בְּיוּבְיוֹי בְיוֹבְיוּ בְּיִיים בְּיוֹי בְּיוֹבְיי בְּיוּבְיי בְּיִיי בְּיוֹי בְּיוֹי בְּיִי בְּיִי בְּיוּבְיּי בְּיִיים בְּיוּי בְיִיי בְּיִיים בְּיוּי בְּיִי בְּיִיבְּיוּ בְּיִייִיי בְּיִיי בְּי

## PSAL. III.

ג III מִזְמִוֹר לְדָוָד פְּבְרְחֹוֹ מִפְּנֵי וּ אַבְשָׁלוֹם בְּנוֹ : 2 יְהְּיָה מְה־
רְבִּוּ צָּדְרִ רַבִּים קְמִים עָלְי: 3 רַבִּים אֹמְרָים לְנַפְּשׁי, אֵין יְשׁוּעַלְּה לּוֹ
בְּאלֹהִים סֶלְה: 4 וְאַתָּה יְהוֹיָה מָגֵן בַּעְדֵי פְבוֹדִי וּמֵרִים רֹאִשִּׁי:
5 קוֹלִי אֶל־יְהוֹּה אֶּקְרָא וֹיִעַנֹנִי מֵחֵר קְדְשׁוֹ סֵלְה: 6 אֲגִי שָׁכַבְּהִי וְאִישָׁנָה הָּקִיצִּיִת כִּי יְהְיָה יִסְמֵבֵנִי: 7 לֹא־אִירָא מֵרְבְּבִוֹת עָם וְאִישָׁנָה הָקִיצִּיִת עָלִי: 8 קּוּמָה יְהוֹיָה וּ הוֹשִּׁיעֵנִי אֶלוֹהִי כִּי־הִבְּנוֹת עָם אֲעִרם שַׁבֵּרְהִי 9 לִיְהוֹיִה עָלִי: 9 קֹתִי שִׁבֵּי רְשָׁעִים שִׁבֵּרְהִי 9 לִיְהוֹיְה הִיְשׁוּעָרִה עַלִּיבִי עָלִיי שִׁבֵּי רְשָׁעִים שִׁבֵּרְהִי 9 לִיְהוֹּךְ הִיְשִׁנְּה תִיְשׁוּעָרִה עַלִינִי בְּלִיהוֹיף פֵּלָה:

## PSAL. IV.

ד. או לְמְנַצֵּחַ בּנְגִינוֹת מִזְמוֹר לְדָוֹד: 2 בְּקְרְאִׁי עֲנֵגִי ו אֱלֹהֵי צִיְּדְּחִׁי בַּצֶּר הַרְחַבִּהְ לִּי חְבֵּנִי וּשְׁמַע הְפִּלְּתִי: 3 בְּנִי־אִישׁ עַד־מֶּח צִּדְּהִי לָכְלֹפֶּח הָאָּהָבִּוּן רִיּן הְבַּקְשׁוּ כָזָב סֶלְח: 4 וּדְעֹוּ כִּי־הִפְּלָּח יְבִּלְּהִי הַלָּלְבִּי הַלְּלִבְּי לַכְּלִבְּי הַלְּוֹן: 5 רְגִוֹּוּ וְאַל־אָּחֲמָאוּ יְהְנָה חְסֵיד לְוֹ יְהְוֹח יִשְׁמַע בְּקְרָאִי אֵלְיוֹ: 5 רְגִוֹּוּ וְאַל־אָּחְמָאוּ אַנְר בַּלְבַבְּכֶם עַל־מִשְׁבַּבְכֶם וְדֹפוּ סֶלְה: 6 זִבְחוּ זִבְחִי־צָּדֶק וֹּבְּמְחוּ אֵלִיהוֹ אוֹר פְּנִיְדְ אֵלִיהוֹ הֹוֹה: 7 רַבִּים אִמְרִים מִיִּירְאֵנֶוּ מִוֹב וְסָה־עְׁלֵינוּ אוֹר פְּנְיִדְ יְהוֹה: 8 נְתַהְת שִׂמְחָה בִּלֹבֵּי מֵעֵּת וְּנְבָם וְתִירוֹשֶׁם רְבּוּ: 9 בִּשְׁלִוֹם יִרְהִוּה: 3 בְּתַהְת שִּמְחָה בִּלֹבֵּי מֵעֵת וְּנְבָּכְם וְתִירוֹשֶׁם רְבּוּ: 9 בִּשְׁלִוֹם

יחדר אָשׁפָבָה וְאִישׁן פִי־אַתָּה יהוֹח לְבַדְדְ לְבָׁמַח הְוֹשׁיבֵנִי:

# PSAL. V. ו אַמרי האַזינה על־־הַּמְּחִילוֹת מִזְמוֹר לְדְוֹךְ: 2 אָמרי האַזינה על על־־הַּמְּחִילוֹת מִזְמוֹר לְדְוֹךְ: 2 אָמרי האַזינה הוה פּינה הגיגי: 3 הקשׁיבה ו להוֹל שועי מלפּי ואלהי פִּי־

יְחֹּזְהַ בֵּינָה חֲגִיגִי: 3 חַקְשֻׁיבָה וּ לְּקוֹל שַׁוְעִׁי מַלְבֵּי וֵאְלֹדְּיִ בִּי אֵלֶיף אֶּתְפַּלְל: 4 יְהֹוָהׁ בָּעֶר תִּשְׁעוּ קוֹלִי בְּעָר אֱעֶרָהּ־לְּףֹ וַאֲצַפֶּח: 5 כִּי וּ לָא אֵלִּ־חָפֵץ בָשָׁע וּ אַתְּדּה לָא יְבִיְףְ רְע: 6 לְאִּ־יִתְיַשְּׁבֵּר הוּלְלִים לְנַנֶּד עֵינֵיְדּ שָׂנִאּרְ כָּלִ־פְּעֲלֵי אָעֶן: 7 הְּאַבֵּר דְּבְרֵי כְזָבְ הוּלְלִים לְנַנֶּד עֵינֵיְדּ שָׂנִאּרְ כָּלֹ־פְּעֲלֵי אָעֶן: 7 הְּאַבֵּר דְּבְרֵי כְזָבְ הוּלְלִים הְמָבָּה יִהָעֶב וּ יְהֹוָה: 8 וַאֲנִי בְּּרֵב חֲסְדְּדּ אָבְוֹא בִיתֶּקּ

# PSAL. VI.

ן . VI לְמְנַצֵּחַ בֻּנְגִינוֹת עַל-הַשְּׁמִינִית מְזְמָוֹר לְדָוְד: 2 יְהֹוָה אַל־בִּאְפָּדְּ תְוֹכִיחֵנִי וְאַל־בַּחַמְתְדְּ תִיפֵּרְנִי: 3 חֲנֵנִי יְהֹוָה כִּי אִמְלֹל־ יְאנִי רְפָּאָנִי יְהֹוָה כֵּי נִבְּהַלְּוֹ עֲצָמִי: 4 וְנַפְּשִׁי נַבְהַלָּה מְאָד וְאַהְּ יְהֹוָה עַד־מְּתִי: 5 שׁיּבָה יְהוֹה חַלְּצָה נַפְשׁׁי הוֹשִׁיעֵנִי לְמַעַן חַסְבֶּדְּ : 6 כִּי אֵין בַּמֵּעָת זְכָרֶדְ בִּשְׁאוֹל מֵי יוֹדֶה־לְּדְ: 7 יְבַעְהִי ו בַּאַנְחְתִּי אַשְּׁחָה בַּכְל־לִילָה מִשְּׁתִי בְּרָשְׁי עִרְשִׁי אַמְסֶה: 8 עְשִׁשָׁה מִפְּעַס עִינִי עְתְלָה בְּכָל־צִוֹרְרִי: 9 סִוּרוּ מִפֵּנִי בְּלֹשׁי אָנָן כִּי־שְׁמַע יְהוֹה קוֹל בִּכִיי: 10 שָׁמַע יְהוֹּה הְחַנָּתִי יְהוֹּה הְפִּלְּתִי יִקְּח: 11 יֵבְשׁוּ

# PSAL. VII.

ז. VII. שַׁבְּיוֹן לְּדָּוֹד אֲשֶׁר־שָׁר לַיְהוֹה עַל־דִּבְרֵי־כֹּוּשׁ בֶּן־יְמִינִי:
 2 יְהוֹה אֱלוֹיִ בְּדְּ חְסִיְתִּי הְוֹשִׁיעֵנִי מִפְּלֹ־רֹיְדְפִּי וְהַצִּילֵנִי:
 3 יְהוֹה אֱלוֹיַ בְּדָּ חְסִיְתִי הְוֹשִׁיעֵנִי מִפְּלֹ־רֹיְדְפִּי וְהַצִּילֵנִי:
 3 יְהוֹּה אֲלוֹיַ בְּכַפִּי :
 5 אִם־גָּמַלְתִּי שִׁלְמִי רֶע וְאֲחַלְצִׁה צִּוֹרְרֵי רֵיקְם:
 6 יְרַבְּּף אוֹיֵב ו נַפְשִׁי וְיַשֵּׁג וְיִרְמֵס לְאֶרֶץ חַיְיִ וּכְבוֹדִי ו לֶעְפָּר יַשְׁבֵּן
 2 מִשְׁבָּם צִּיִּיתְ:
 8 וַעַּדְת לְאָפִים הְסוֹבְּכֵדְ וְעַלֶּיֹה לַפְּרוֹם שׁוּבָה:
 A 2

9 יְהְוֹה יְדֶין עַׁמִּים שָׁפַּטִנִי יְהוֹּה פְּצִּדְהִי וּכְּהִמִּי עָלְי: 10 וִגְּמָר־נָא בֹע וֹ רְשָׁעִים וּהְכוֹנֵן צַּבִּיק וּבֹחון לִבּוֹת וֹּכְלְיוֹת אֱלֹהִים צַבְּיק: 11 מְגַנִּי עַל־אֱלֹהִים מׁוֹשִׁיעַ יִשְׁרֵי־בֹּוֹב: 12 אֱלֹהִים שׁוֹפַט צַבִּיִק וְאֵל זֹעֵם בְּכְל־יִוֹם: 13 אִם־לֹּא יְשׁוּב חַרְבּוֹ יִלְמִוֹשׁ הַשְׁחְוֹ דְׁרַהְ וִיְכוֹנְנֵהְ: 14 וְלוֹ חַכִּין כְּלֵי־מָנֶת חִׁצָּיוֹ לְדְלְתִים יִפְעַל : 15 חַבָּה וְחַבֶּל־אֲנֵן וְדְלַהְים יִפְעַל : 15 חַבָּה וְחַבֶּל־אֲנֵן וְחָרָה עַׁמְלוֹ וְיַלֵּד שָׁהֶר: 16 בּוֹר כָּרָה וַיַּחְפָּרֵתוּ וִיִּפֹּל בְּשַׁחַת יִפְעַל: 17 יְשִׁנִּי הַ וְעַלְוֹן בִּרֹאשׁוֹ וְעַל לְּדְקְדֹוֹ חְמָסוֹ וֵבֵּד: 18 אוֹדֶה יְהוָה בְּבִיּקוֹן וֹאֲמָכוֹ וַבְּרָב: 18 אוֹדֶה יְהוָה בְּבִיּקוֹן וֹ וְשִׁנְם וֹ וְבִּלְוֹן :

#### PSAL. VIII.

ח. VIII לַמְבַּצֵּחַ עַל־חַגּּהִית מִזְמִוֹר לְדִוֹד: 2 יְחֹנָה אֲדֹנִינוּ מָה־ אַבִּיר שַׁמְדּ בְּכָל־חָאָרֶץ אֲשֶׁר הְנָה חֹוֹדְּדּ עַל־חַשְּׁמִים: 3 מִפִּי עוֹלְלִים ו וְיִנְּחִים יִפָּדְהְּ עוֹ לְמַעַן צוֹרְרֶיִדְּ לְחַשְׁבִּית אֹוֹב וּמִתְנַקְם:
 בּידּאָרָאָה שָׁמֶידּ מַעְשֵׂה אֶצְבְּעֹהִידּ יְרָחַ וְכוֹכָבִים אֲשֵׁר פוֹנְנְהְה.
 מָאָלהֹיִם וְכָבוֹד וְחָדָר הְעַפְּרֵהוּ: 7 הַמְשִׁילֵהוּ בְּמַעְשֵׁי יְדֵידְּ כֹּלֹ מַבְּטֹ בְּאָלֹה וְבִּיֹך הְיָבְיִרְ הִעְפְּרֵהוּ: 7 הַמְשִׁילֵהוּ בְּמַעְשֵׁי יְדֵידְּ כֹּלֹ מֵשְׁר הַבְּלְיוֹ: 8 צֹנֶה וְאָלְפִים כָּלָּם וְגַם בְּקֹבוֹת שַׂדְי: 9 צְפִּוֹר שִׁבְי: 9 צְפִּוֹר שְׁבְיִי בִּיְלְיוֹ: 9 צְּכָּוֹר אָרְחָתִר הְנְלִיוֹ: 9 צְּנָה וְאָלְפִים כָּלָּם וְגַם בְּקְמוֹת שַׂדְי: 9 צְפִוֹר שְׁבְיִי בִיְיְה עַבֹּר אָרְחִוֹת יִמִים: 10 יְחֹנְה אֲלְנֵינִ מְה־אַדְּיִר מָה־אַדְּיִר שְׁבְּר בְּרָל-הָאָרֶץ:
 שִׁמְיּך בְּכָל-הָאָרֶץ:

# PSAL. IX.

ם IX. לְמִנְצֵּחַ עַל־מִּרּת לַבֵּן מִזְמִוֹר לְדָוְד: 2 אוֹדֶה יְהוֹּה; בּכְל־-לִבִּי אֲׁסַפְּרָה כָּל־נִפְּלְאוֹתִיף: 3 אֶשִׂמְחָה וְאָעֶלְצָה כָהְ אִזְמִּרָה שִׁמְּךְ אִינִין: 4 בְּשׁוּב־אוֹיִבִי אָחוֹר יִפְשׁלְוּ וְיֹאבֹדוּ מִפְּנֶיף: 5 כִּי־עָשִׁיתְ מִשְׁפָּמֵי וְדִינִי יִשְׁבַהְ לְכַבֵּא שׁוֹפֵט צֵדֶק: 6 בְּעַרְהָ גוֹיִם אַבַּדְהָ רְשָׁע מִשְׁפָּמִי וְדִינִי יִשְׁבַהְ לְכַבָּא שׁוֹפֵט צֵדֶק: 6 בְּעַרְהָ גוֹיִם אַבַּדְהָ רְשָׁע מִשְׁפָּמִי וְדִינִי יְשַׁבְּהָ לְעֹלָם וְעֵד: 7 הְאוֹיֵב ו תַּמִּוּ הְדָּבֹוֹת לְנַצֵּח וְעָרִים שְׁמֵם מְׁהוֹית לְעוֹלָם וְעֵד: 7 הְאוֹיֵב ו תִּמִּוּ הְדָּבְוֹת לְנַצֵּח וְעָרִים

בְּתַאֶשׁהְ, אָבֵד זִכְרָכֵּם הַמְּלֵּה לְעָתִּוֹת בְּצִּדֶּה לְעוֹלְם וַשֵּׁבְ פּוֹנֵן לְפִּשְׁפְּט 
בִּמְאוֹ: 9 וְהֹרּא וִשְׁפִּט הַבֵּל בְּצֵדֶּה יְדִין לְאָפִּים בְּמִישִׁרִים: 10 וֹיִהְי

יַבְּלָּה מִשְׁנָּב לְדָּהְ מִשְׁנָּב לְעָתִּוֹת בַּצִּדְה יְדִין לְאָפִים בְּמִישִׁרִים: 10 וֹיִהְי

שְׁמֶהְ כֵּי לְאֹ־עָזְבִהְ הִּיְשֶׁוֹךְ יְחוְֹה: 12 זַפְּלוּ לְיחוֹה ישֵׁב צִיוֹן הַנְּדְּה 
בְעַפִּים עְלִילוֹתְיוֹ: 13 פִי־דֹרֵשׁ הְּמִים אוֹרָם זְכָרְ לֹּא שָׁכַח צַעְּקְת 
עניים ק' עְנָיִים: 14 חְנָנֵנִי יְחוֹה וֹ רְאַה עְנְיִי מִשְׂנָאְי מִוֹרֹמִמִי מִשְׁעֲרִי־מֶנֶת:

בְּעִנִים: 14 חְנָנֵנִי יְחוֹה וֹ רְאַה עְנִיִי מִשְׂנָאִי מִוֹרֹמִמִי מִשְׁעֵרִי־מֶנֶת:

בְּעַבְיוֹ זְּחָבְּוֹ נִוֹמְשׁ הְבִּינִוֹ מִשְׁבָּת לְּנָבְיה בְּעָּלִם: 17 מְבִּיר וֹמְשׁ רְשָׁעִ הַבִּיוֹן מָלְה: 18 בְּיִבְּיה רְשָׁעִים לְשְׁאוֹלָה בְּלֹּיבִים הִּאֹבֵר לְעַד: 20 קּנְמָה יְחוֹה אַלִּיעָוֹ 
יְשִׁבּר רְשָׁעִים לְשְׁאוֹלָה בְּלֹיבִים הּאַבֵּר לְעַד: 20 קּנְמָה יְחוֹה אַלִּיְעָזּ 
מְנִים לְּיִבְּיוֹ מִּלְנִים הּאַבֹר לְעַד: 20 קּנְמָה יְחוֹה לְתָּבִים הַּאַרִים אִינִים בּלֹיבִים הַּבְּנִיבְי בְּעַר: 21 שִּירָה יְחִיֹה לְּשִׁיִּים בּיִבְּיים הִּבְּיִבְי בְּעִבְיוֹ מִּמְיִם הְשִׁבְּיוֹ מִנְיִם בְּיִבְיוֹ מִּבְּבִי לִּא בְּעִבִּים הַבְּיִים בְּבִּיים בְּיִבְיוֹ מִינִים לְּעִיבִים בְּיִבְיִּים בְּיִבְיִים בְּיִבְיִבּי בְּיִבְיִים בְּיִבְיִים בְּיִבְיוֹ מִינִים לְּעִבִּים בְּיִבְּיִים בְּיִבְיִים בְּיִבְיִים בְּיִבְיִים בְּיִבְיִים בְּיִבְיִים בְּיִבְיִּים בְּעִבְיִים בְּיִבְיִים בְּיִים בְּנִבְיים בְּיִבְיִים בְּיִבְיִים בְּשִׁיִבְים בְּיִבְּים בְּיִים בְּעִים בְּיִבְּים בְּיִים בְּנִים בְּיִבְּים בְּיִים בְּיִים בְּיִּבְּים בְּיִּבְים בְּיִּבְים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִּבְים בְּיִּים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִבְים בְּיִּבְים בְּיִים בְּיִבְּים בְּיִּבְים בְּיִים בְּיִים בְּיִים בְּבְּיִים בְּיִּבְים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְּים בְּיִים בְּיִבְים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְיִים בְּיִבְּיִים

גוֹים אָגוֹשׁ הַמָּה סֶלָה:

PSAL. X.

י X. לְמָה יְהְוָה הַעְמֵּד בְּרָחוֹק הַעִּלִּים לְעָהָוֹת בַּצְּרָה: 2

בְּגַאוֹת רְשָׁע יִדְלָק עָגֵי יִהְפְּשׁׁוּ וּ בִמְיִמִּוֹת זוּ חְשָׁבוּ: 3 פִּי-חִבֵּל רְשָׁע

על-הְאָוֹת רְשָׁע יִדְלָק עָגֵי יִהְפְּשׁׁוּ וּ בִמְיִמִּוֹת זוּ חְשָׁבוּ: 3 פִּי-חִבֵּל רְשָׁע

בַּל-יִדְרְשׁ אֵין אֱלֹהֹים כָּל-מְזֹמוֹתְיו: 5 יְחִילוּ דְרָכָו וּ בְּכָל-שַׁת

בַּל-יִדְרְשׁ אֵין אֱלֹהִים כָּל-מִזֹמוֹתְיו: 5 יְחִילוּ דְרָכָו וּ בְּכָל-שַׁת

בָּל-יִדְרְשׁ אֵין אֱלֹהִים כָּלִּבְּיוֹ בְּלִב בְּמִשְׁרֵוֹ בְּחָשׁרִב חֲצִרִים בַּמִּסְתְּרִים יְהַלְּג אָמִר בְּלִב בְּמִשְׁרָב חֲצִרִים בַּמִּסְתְּרִים יְהַרֹג הַתְּעִב לִיוֹר לְשׁוֹנוֹ עָמֶל וְאָנֵן: 8 יִשֶׁב וּ בְּמִאַרְב חֲצִרִים בַּמִּסְתְּרִים יְהָרֹג בְּמִשְׁרָוֹ בְּלִב בְּמִסְתָּרִים וְהָלֹג יִיִם עִּלְּה עָנִי וְחָמִוֹּף עָנִי יִחְמוֹף עָנִי בְּלִבְּנִי בְּלִב בְּמִשְׁרָוֹ בִּלְבוֹי שָׁכָח אֵלְ הִפְּתִייו הַלִּבְּת יִיחְמוֹף עָנִי יִחְמוֹף עָנִי בִּמְשׁׁכִוֹ בִּלְבוֹי שָׁכַח אֵלְ הִפְּנִיוֹ בְּלִבְי וְחָמוֹף עָנִי יִחְמוֹף עָנִי בִּמְשׁׁכִוֹ בִּלְבוֹי שָׁכַח אֵלְ הִנְיִי הַוֹחְיִּלְ עִּנִי וּ זְחָמִיף וְנִבְּנִי וֹ חִוֹלְבְּת יִבְּבָּי בִּמְשׁׁכִוֹ בִישְׁב וֹבְי עִנִייִן לְחַמוֹף עָנִי וְחְמִיף עָנִי בְּמִבְּיוֹ וְחִלּה וְּנִי בְּחִבְּיי וְחִמוֹף עִנִי וְחְמִיף עִנִי וְחְמִּף וְבִּיְיוֹ וְחִמִּף וְנִייִים: 11 אָבְר בִּמְשׁׁכִוֹ בִּלְבוֹ בִּלִי בִּלּי בִּיי בִּייִים לְּנִבְיוֹ בִּלּי בִּלְי בִּיי בִּיי וְחִמִּי לְ יִבְּת לִייִים וְחָבְּיִי וְחִבּין וֹם בִּוֹבְיִים וְחִבּיִים וְחִבּיִים וְחִבּיִים וְחִבּיִים וְחִבּיִים וְחִבּיִים וּחִבּיִים וְנִייִם וּבְּיִים וְּיִים וּיִבְּיִים וּיִים וְנִייִם וּיִים וְחִבּייִי בְּיִים וְּיִים וְיִים וּיִים וְיִים וְנִייִם וֹשְׁבִיים וּבְּיִים וְיִים וְנִייִים וְיִים וְנִייִם וְּבִייִים וּיוֹב בִּישְׁעִיים וְיִבּיים וְנִייִים וּיִבְּיים וּיוֹם וְנִייִים וּיוֹם וְנִייִים וּיוֹבוּי וִיוֹים וְנִייִים וּיִבְייִים וְיִבּייִים וְנִייִם וּיוֹבְים וְיִייִים וְיִבּיים וְּיִים וְיִיּים וְיִים וְּיִים בְּיִים בְּיִים וְּיִים וִייִים וְּבִיים וְיִים וְיִים וְיִבְיִים וְּיִים וְיִים בְּיִים וְיִּים וְיִייִים וְּבְיִים בְ

עלימה ו נאץ רְשָׁע וּ אֶלהֹים אָמַר בְּלְבּוֹ לֵא תִּדְרְשׁ: 14 רָאִתְה וּ פִּישׁ לְתַתְ בְּיֹדֶהְ עָלִיהְ יְעִוֹם מַלְכָה יְתִוֹם פִידְּאָתְה וּ עָנִיקּ וְכַעַס וּ תִּבִּישׁ לְתַתְ בְּיִדְּ עָלִיהְ יְעֵוֹם חֵלְכָה יְתִוֹם אַתְּה וּ הָיִיתְ עוֹזְר: 15 שָׁבֹר זְרוֹעַ רְשָׁע וְיִרע תִּדְרוֹשׁ־רִשְׁעוֹ בַל־תִּמְצֵא: 16 יְהוֹה מֶלֶהְ עוֹלְם וְעֶדְ אָבְדְּוֹ גֹוֹיִם מֵאַרְצוֹ: 17 הַאֲרַת עָנִים שַׁמַעְהְ יְהוֹה מֶלֶהְ עוֹלְם וְעֶדְ אָבְדִּוֹ גֹוֹיִם מֵאַרְצוֹ: 18 הַאֲרַת יְתוֹם וְתִּהְ עָנִין לִבָּם תִּקְשִׁיב אָזְנֵהְ זֹי 18 לִשְׁלִץ אָנִוֹשׁ מִן־הְאָרֶץ:

#### PSAL. XI.

יא XI. לַמְנַצִּחַ לְּדָּלָד בַּיְהֹנָה וּ תְסִיתִי אֵיהּ תְאַמְרֵנּ לְנַפְּשִׁי נֿוּדִּר הַרְכֶם צִּפּוֹר: 2 כִּי הַנָּה הְרְשָׁלִים יִדְרְכֹּוּן לֶשֶׁת פִּוֹנְנֵּנּ חִצָּם עַל־יֶתֶר לִירוֹת בְּמוֹ־אֹפֶל לְיִשְׁרֵי־לֵב: 3 כִּי הַשָּׁתוֹת יַהְרֵסְוּן צִׁדִּיק מַה־פָּעָל: 4 יְהְוָה וּ בְּהֵיכָל קְּרְשׁוֹ יְהוְה בַּשָׁמֵים כִּסְאוֹ עֵינְיו יֶהְאָנּ עַפְעַפָּיִו יִבְחְנֹּוּ בְּנֵי אָדְם: 5 יְהוְה צַדִּיק יִבְּדָן וְרִשְׁע וְאֹהֵב חָמְס שְׂנָאָה נַפְשׁוֹ: 6 יַמְמֵר עַל־רְשָׁעִים פַּחִים אָשׁ וְנָפְרִית וְרִנִּח זִּלְעְפּוֹת מְנָת פּוֹסְם: 7 כִּיצַדִּיק יְהְנָה צְּדְקוֹת אָהֵב יְשָׁר יֶחֲזִוּ פָנִימוֹ:

# PSAL. XII.

יב XII לְמַנַצֵּחַ עַל־הַשְּׁמִינִּית מִזְמוֹר לְדָוְד: 2 הוֹשִׁיעָה יְהוֹה פִּירַנְמֵר הְטָיִד פִּירַפַּפּוּ אָמוּנִים מִבְּנֵי אָדָם: 3 שֵׁיְא ו יְדַבְּרוּ אִישׁ בִּירַעַהוּ שִּׁפָּת חֲלְקוֹת בְּלֵב וְלֵב יְדַבֵּרוּ: 4 יַכְרֵת יְהוֹה כְּל־שֹׁפְתֵּי שָּׁבְּת לְשׁוֹן מְדַבָּרֶת בְּלֹוֹת: 5 אֲשֶׁר אָמְיֹרוּ ו לִלְשׁׁנֵנוּ נַנְבִּיר שְׂפְתוֹ לְשׁוֹן מְדַבֶּרֶת בְּלוֹת: 5 אֲשֶׁר אָמֶירוּ ו לִלְשׁׁנֵנוּ נַנְבִּיּר שְׂפְתוֹ הֹינוּ אִמְנוֹת לְנוּ: 6 מִשְּׁד עֲנִיים מֵאֶנְקְת אֶבְיוֹנִים עַהְּה אָמֶית בְּיִלְיֹל לְאָרֶץ מִיֹּקֹּק שִׁבְעָרְיִם: 8 אַבְּוֹת יְהוֹה אָמֶרוֹת מְלְבוֹל לָאָרֶץ מִיֹּקֹּק שִׁבְעָרִים: 8 אַבְּחִייְהוֹה הִישְׁיִם וִבְּרָּוֹל לְאָרֶץ מִיֹּקֹק שִׁבְעָרְיִם: 8 אַבְּחִייְהוֹה הִיְשִׁיִם וִקְּלִּל לְאָרֶץ מִיֹלְּקֹם: 9 סְבִיב רְשָׁעִים יִתְהַלְּכְנוֹ הִיּנְהוֹן הִוֹיִהוֹן וֹן בִּיִּה וְנִיןּל לְאָרֶץ מִיֹּלְּם: 9 סְבִיב רְשָׁעִים יִתְהַלְּכְנוֹן הִיּוֹת לְבני אִדם:

נודי ק'

# PSAL. I.

O-BEATITUDINES illius-viri (vel beatus est ille vir) qui non ambulavit in-consilio impiorum, et-in-via peccatorum non stetit, et-in-sede derisorum non sedit. 2. Quin-immo in-lege Yehovæ oblectatio-ejus, et-in-lege-ejus meditabitur die acnocte. 3. Et-erit sicut-lignum plantatum super rivos aquarum quod fructum-suum dabit in-tempore-suo, et-folium-ejus non marcescet: et-omne quod faciet, prosperè-faciet. 4. Non sic isti-impii; quin-immo sicut-gluma quam dispellet-eam ventus. 5. Ideò non stabunt impii in-judicio, et-peccatores in-cœtu justorum. 6. Quoniam sciens (est) Yehovah viam justorum: et-via impiorum peribit.<sup>a</sup>

# PSAL. II.

Propter-quid tumultuatæ-sunt gentes, et-populi meditabantur inane? 2. Statuent-se reges terræ, et-principes con-

a Pronunciation of Psalm I.

<sup>1.</sup> Ashrē hāish asher lo hālākh bāhātzath reshāhīm, ū-bhedherekh chattām lo gnāmādh, ū-bhemoshābh lētzīm lo yāshābh. 2. Kī-im bethorath Yehovāh chephtso ū-bhethorātho yĕhgĕ yomam vālāilāh. 3. Vehāyāh kehēts shāthool gnāl pālghē māim, asher piryo yittēn behitto, vehālēhoo lo yibbol vecol asher yāhāseh yātslīāch. 4. Lo-kēn hāreshāhīm, kī-im cāmmots asher tiddephennoo rooach. 5. Gnāl-kēn lo-yākumoo reshāhim bāmmishpāt, vechāttaīm bāhādhāth tsāddīkīm. 6. Kī-yōdhēāng Yehovāh dērēk tsāddīkīm, vedhērek reshāim tobhēdh.

sultant pariter, adversus Yehovam, et-adversus Unctum-(vel Messiam) ejus? 3. (Dicentes,) Dirumpamus vincula-eorum; et-projiciamus a-nobis funes-eorum. 4. Ille habitans in-cœlis ridebit, Dominus subsannabit eos. 5. Tunc loquetur ad-eos in-irâ-suâ, et-in-furore-suo terrebit-eos; 6. (Dicens,) Et-ego unctione-inauguravi regem-meum, super Sion, montem sanctitatis-meæ. 7. Enarrabo ipsum statutum, Yehovah dixit ad-me, Filius-meus es tu, Ego hodie genui-te. 8. Postula a-me, et-dabo gentes hæreditatem-tuam; et-possessionem-tuam fines terræ: 9. Conteres-eos in-virga ferrea: sicut-vas (fingentis, i. e.) figuli penitus-disperges-eos. 10. Et-nunc, reges, in-telligite, erudimini-vos, judices terræ. 11. Servite Yehovæ in-timore, et-exultate in-tremore. 12. Osculamini filium nefortè irascatur, et-pereatis e viâ, cùm exarserit vel-paululum ira-ejus. Beati (sunt) omnes confidentes in-eo!

# PSAL. III.

Canticum Davidis in-fugiendo (in fugâ)-ejus à-faciebus

a Pronunciation of Psalm II.

<sup>1.</sup> Lämmäh rägěshoo göim ooleümmim yéhgoo rīk. 2. Yithyatseboo malkē črěts věrözenim nõsedoo yāchăd gnal (or hhal) Yehovah, ve-gnal Meshichō. 3. (Ömerim) něnattekā eth-mõserothēmo, vě-nashlīcah mimménnoo gnabhothēmo. 4. Yoshēb bashshāmaīm yischāk, Adōnāi yilhaglāmō. 5. Az yědhabbēr ēlēmo bheappō, oobhacharōno yebhahalēmo. 6. Văăni nasachti malki gnal Tsion har-kŏdshi. 7. Asapperāh el-chōk Yehōvah āmar ēlai, běni attah, ăni hayyōm yelidhtikā. 8. Sheal mimmenni ve-ettěnā göim nachalātheka va-achuzzātheka aphsē ārets. 9. Terōhēm beshēbhet barzel, kiclee yōtsēr tenappetsēm. 10. Ve-hattāh melākīm haskiloo, hivvaseroo shōphetē ārets. 11. Gnibdoo eth-Yehovah beyĭrāh, ve-giloo birhādah. 12. Nashshekoo bhar, pen-yĕčnāph ve tho-bhedoo dherek kee yibhar kǐmhat appō, ashrē cŏl-khōsē bhō.

9

Abshalom filii-sui. 2. Yehovah quam multiplicati-sunt angustiatores-mei: multi insurgentes adversum-me. 3. Multi dicentes animæ-meæ, non (est) salus ei in-Deo, Selah. 4. Et-tu, Yehovah, clypeus pro-me: gloria-mea, et-exaltans caput-meum. 5. Voce-mea ad Yehovam clamabam: et-exaudivit-me de-monte sanctitatis-suæ, Selah. 6. Ego accubui, et-dormivi, evigilavi: quia Yehovah sustentabit-me. 7. Non timebo à-decem-millibus populi: qui circumquaque posuerunt (se) contra-me. 8. Surge Yehovah, serva-me Deus-mi, quia percussisti omnes inimicos-meos maxillà: dentes impiorum confregisti. 9. Ad-Yehovam (pertinet) illa-salus: super populum-tuum (est) benedictio-tua. Selah.<sup>a</sup>

# PSAL. IV.

Præcentori in-instrumentis-pulsatilibus canticum Davidi.
2. In-invocando-me (invocatione-meâ) exaudi-me, Deus justitiæ-meæ, in-angustiâ dilatationem-fecisti mihi: miserere-mei, et-audi orationem-meam. 3. Filii viri usque quo gloriam-meam (vertetis) in-ignominiam? diligetis inane, studiose-quæretis mendacium? Selah. 4. Quin-scitote quòd segregavit Yehovah pium sibi: Yehovah exaudiet, in-clamando-me ad-eum. 5.

a Pronunciation of Psalm III.

<sup>1.</sup> Mizmōr le Dhavidh bebhorchō mippĕnē Abhshālōm běnō. 2. Yehovah mah-rabboo tsarai, rabbim kamīm gnalai. 3. Rabbim ōmerim lenaphshi ēn (ain) yeshoohātha lo bhelōhim. 4. Ve-atta Yehovah māgheen bahǎdi, kebōdi oomērim rōshi. 5. Kōli el-Yehovah ekrā, vayyahanēni mēhar kodsho, sčlāh. 6. Ani shacabhti va-ishāna, hekitsōthi ki Yehovah yismechēni. 7. Lo eera mēribhbhoth gnam (or hām) asher sabib shāthoo gnālai. 8. Koomah Yehovah, hoshihēni, Elōhai, ki-hikkeetha eth-cŏloyebai lechi, shinnē reshāhim shibbarta. 9. Laihovah hayeshoohah gnalgnammeka, birkātheka, sčlāh.

Contremiscite, et-nè peccetis: cogitate in-corde-vestro, super cubili-vestro et-tacete, Selah. 6. Sacrificate sacrificia justitiæ; et-confidite in Yehovah. 7. Multi dicentes; Quis videre-faciet-nos bonum? Eleva super-nos lucem facierum-tuarum, Yehovah. 8. Dedisti lætitiam in-corde-meo; a-tempore (quo) frumentum-eorum et-mustum-eorum multiplicata-sunt. 9. In-pace pariter accubabo, et-dormiam, quia tu Yehovah solus, in-fiducia facies-habitare-me.

#### PSAL. V.

Præcentori super Hannechilotha canticum Davidi. 2. Verba-mea percipe-auribus Yehovah: intellige meditationemmeam. 3. Attende voci clamoris-mei rex-mi, et-Deus-mi: quoniam ad-te orabo. 4. Yehovah manè audies vocem-meam, manè disponam (preces) tibi, et-speculabor. 5. Quia non es Deus volens impietatem tu: non cohabitabit-tibi malus. (v. malum.) 6. Non consistent vesani coram oculis-tuis: odisti omnes operantes iniquitatem. 7. Perdes loquentes mendacium, virum sanguinum et-doli abominabitur Yehovah. 8. Et-ego in-multitudine misericordiæ-tuæ introibo domum-tuam, incurvabo-me in templo sanctitatis-tuæ in-timore-tuo. 9. Yehovah duc-me in-justitia-tua, propter inimicos-meos; dirige coramfacies-meas viam-tuam. 10. Quoniam non in-ore-ejus rectum, intimum-corum pravitates, sepulchrum patens guttur-corum, linguâ-suâ blandiuntur. 11. Desola-eos, Deus, decidant aconsiliis-suis: in-multitudine prevaricationum-eorum expelle-

<sup>\*</sup> Forsan, super instrumentis pneumaticis, quia perforari solent. Hebr. Bythner.

eos, quoniam rebellaverunt contra-te. 12. Et-lætabuntur omnes confidentes in-te, in-seculum præconia-canent, et-operire-facies super-eos: et-exultabunt in-te amantes nomentuum. 13. Quia tu benedices justo Yehovah: sicut-scuto benevolentiâ coronabis-eum.

#### PSAL. VI.

Præcentori in-instrumentis-pulsatilibus super octavam canticum Davidi. 2. Yehovah ne in-irâ-tuâ arguas-me : neque inardore-tuo corripias-me. 3. Miserere-mei Yehovah, quoniam debilis ego sum: sana-me, Yehovah, quoniam conturbata-sunt ossa-mea. 4. Et-anima-mea territa-est valde; et-tu Yehovah, usque quò? 5. Revertere Yehovah, eripe animam-meam, servame propter misericordiam-tuam. 6. Quoniam non est in-morte memoria-tui: in-sepulchro quis confitebitur tibi? 7. Laboravi in-gemitu-meo, natare-faciam in-omni nocte lectum-meum: inlachrymâ-meâ stratum-meum liquefaciam. 8. Corrosus-est præindignatione oculus-meus: inveteravit propter-omnes angustiatores-meos. 9. Recedite à-me omnes operantes iniquitatem, quoniam audivit Yehovah vocem fletus-mei. 10. Audivit Yehovah supplicationem-meam: Yehovah orationem-meam accipiet. 11. Pudore-afficientur, et-terrebuntur valdè omnes inimici-mei: Revertentur, pudore-afficientur subitò.

# PSAL. VII.

Cantio-erratica Davidi quam cecinit Yehovæ super verba Cush Benjamitæ. 2. Yehovah Deus-mi, in-te speravi: sal-

<sup>&</sup>lt;sup>a</sup> I. e. varia, quæ omnibus rationibus musicæ simul decantabatur. Buxtorf.

vum-me-fac ab-omnibus persequentibus-me, et-eripe-me. 3. Ne-fortè rapiat ut-leo animam-meam: lacerans, et-non liberans. 4. Yehovah Deus-mi, si feci istud, si est iniquitas involis-meis. 5. Si retribui pacifico-meo malum, etiam-erui angustiatorem-meum gratis. 6. Persequatur inimicus animammeam, et-comprehendat, et-conculcet in-terram vitam-meam, et-gloriam-meam in-pulvere faciat-habitare. Selah. 7. Surge Yehovah in-furore-tuo, eleva-te propter-indignationes hostiummeorum: et-suscita ad-me judicium (quod) præcepisti. 8. Etcongregatiopopulorum circumdabit-te: et-propter-eamin-altum revertere. 9. Yehovah judicabit populos: judica-me, Yehovah, secundum-justitiam-meam, et-secundum-perfectionem-meam super-me. 10. Consumatur nunc malum impiorum, et-stabilies justum, et-(qui)-probans corda, et-renes (est) Deus justus. 11. Clypeus-meus super Deum, servantem rectos corde. 12. Deus judex justus, et-Deus indignans in-omni die. 13. Si non conversus-fuerit, gladium-suum acuet : arcum-suum tetendit, etparavit-illum. 14. Et-ei parare-fecit vasa mortis: sagittas-suas in-ardentes efficiet. 15. Ecce parturiet iniquitatem, et-concepit perversitatem, et-peperit mendacium. 16. Cisternam excidit, eteffodit-eam: et-cadet in-foveam (quam) faciet. 17. Convertetur perversitas-ejus in-caput-ejus: et-super verticem-ejus violentia-ejus descendet. 18. Laudabo Yehovam secundum-justitiamejus: et-psallam nomini Yehovæ altissimi.

# PSAL. VIII.

Præcentori pro torcularibus canticum Davidi. 2. Yehovah Domine-noster, qu'am illustre nomen-tuum in-universâ-terrâ;

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qui posuisti laudem-tuam super cœlos. 3. Ex-ore parvulorum, et-sugentium fundâsti fortitudinem propter angustiatores-tuos; ad-cessare-faciendum inimicum, et-ulciscentem-se. 4. Quum videbo cœlos-tuos, opus digitorum-tuorum: lunam, et-stellas quas præparâsti. 5. Quid (est) homo, quòd recorderis-ejus: et-filius hominis, quòd visites-eum? 6. Et-deficere-facies-eum paululum à-Deo: et-gloria, et-decore coronabis-eum. 7. Dominari-facies-eum in-operibus manuum-tuarum: omnia posuisti sub pedibus-ejus. 8. Pecus, et-armenta, universa-ipsa: et-etiam bestias campi. 9. Volatile cœlorum, et-pisces maris: (omne) transiens semitas marium. 10. Yehovah Domine-noster, quàm illustre (est) nomen-tuum in-universâ terrâ!

#### PSAL. IX.ª

Præcentori super mortem Labbēn canticum Davidi. 2. Celebrabo Yehovam in toto corde meo: narrabo omnia mirabiliatua. 3. Lætabor, et exultabo in te: canam nomen tuum, Altissime. 4. In revertendo inimicos meos retrorsum: impingent et peribunt a faciebus tuis. 5. Quoniam fecisti judicium meum, et causam meam: sedisti in solio judicans justitiam. 6. Increpâsti gentes; perdidisti impium: nomen eorum delêsti in seculum, et sempiternum. 7. Oinimice, consummatæ sunt vastitates in æternum et urbes destruxisti: periit memoria earum ipsis. 8. Et Yehovah in seculum sedebit: paravit ad judicium solium suum. 9. Et ipse judicabit orbem in justitia: jus dicet populis in rectitudinibus. 10. Et erit Yehovah exaltatio pauperi: exaltatio ad tempora in angustiâ. 11. Et-

<sup>&</sup>lt;sup>a</sup> In hoc et sequentibus Psalmis vincula consultò omittuntur.

sperabunt in te scientes nomen tuum: quia non dereliquisti quærentes te, Yehovah. 12. Cantate Yehovæ habitanti in Sione: annunciate in populis opera ejus. 13. Quoniam quærens sanguines eorum recordatus est: non oblitus est clamoris afflictorum. 14. Miserere mei, Yehovah, vide afflictionemmeam ab odientibus me, exaltans me de portis mortis. 15. Ut narrem omnes laudes tuas (vel, omnem laudem tuam) in portis filiæ Sion: exultabo in salute tua. 16. Demersæ sunt gentes in foveam (quam) fecerunt: in reti quod absconderunt, captus est pes eorum. 17. Notus est Yehovah, judicium fecit, in opere volarum suarum illaqueatus est impius: res meditanda! Selah. 18. Revertentur impii ad sepulchrum: omnes gentes oblitæ Dei. 19. Quoniam non in æternum oblivioni tradetur egenus: expectatio pauperum (non) peribit in perpetuum. 20. Surge Yehovah ne roboretur homo: judicentur gentes coram faciebus tuis. 21. Pone Yehovah timorem super eis; ut sciant gentes quòd ipsi sint tantum homines. Selah.

# PSAL. X.

Quare, Yehovah stabis in longinquo: abscondes te in temporibus in angustiâ? 2. In superbia impius insequetur afflictum: capiantur in cogitationibus quas excogitaverunt. 3. Quoniam gloriatur improbus super desideriis animæ suæ: et avaro benedixit, exacerbavit Yehovam. 4. Impius secundum fastum nasi sui nequaquam inquiret; Deum non esse, sunt omnes cogitationes ejus. 5. Dolore afficientur viæ ejus in omni tempore, in altitudine sunt judicia tua ex adverso ejus: secundum omnes hostes suos, sufflabit in illos. 6. Dixit in corde suo, non

movebor in generationem et generationem, quòd non ero in malo. 7. Execratione os ejus plenum est, et dolis, et fraude; sub lingua ejus perversitas, et iniquitas. 8. Sedebit in insidiis villarum, in latibulis occidet innocentem: oculi ejus contra pauperem delitescent. 9. Insidiabitur in latibulo, sicut leo in tugurio suo insidiabitur ad rapiendum afflictum: rapiet afflictum in trahendo eum in rete suum. 10. Conteret se, humiliabitur, et cadet in robustis ejus congregatio pauperum. 11. Dixit in corde suo: oblitus est Deus: occultavit vultus ejus, non vidit in æternum. 12. Surge Yehovah, Deus, eleva manum tuam, ne obliviscaris afflictorum. 13. Propter quid irasci fecit impius Deum? dixit in corde suo, non requires. 14. Vidisti quippe tu perversitatem et iram respicies; ad rependendum est in manu tuâ, super te relinquet se pauper. pupillo tu fuisti adjutor. 15. Contere brachium impii, et mali, quæres impietatem ejus usquedum non invenies. 16. Yehovah rex in seculum et æternum: perierunt gentes de terra ejus. 17. Desiderium mansuetorum audies Yehovah: stabilies cor eorum, attendere-facies aurem tuam. 18. Ad udicandum pupillum, et tenuem, ne addat (pergat) ultrà ad conterendum homo de terra (terrenus.)

# PSAL. XI.

1. Præcentori, Davidi. In Yehovah speravi, quomodo dicetis mimæ meæ, fuge ad montem, O avicula. 2. Quoniam, ecce, mpii intendent arcum, paraverunt sagittam suam super nerum, ad jaculandum in caligine in rectos corde. 3. Quum undamenta destruentur, justus quid faciet? 4. Yehovah est

in templo sanctitatis suæ; Yehovah, in cælis est solium ejus: oculi ejus intuentur, palpebræ ejus probabunt filios hominis.

5. Yehovah justum probabit; impium ac diligentem iniquitatem odit anima ejus.

6. Pluet super impios laqueos, ignem, et sulphur: et ventus procellarum erit portio calicis eorum.

7. Quoniam justus Yehovah justitias diligit: rectum intuetur vultus ejus.

#### PSAL. XII.

1. Præcentori super octavam canticum Davidi. 2. Serva me, Yehovah, quoniam defecit misericors; quoniam desierunt fideles a filiis hominis. 3. Mendacium locuti sunt, quisque cum proximo suo; labio blanditiarum in corde et corde, (i. e. duplici corde) loquuntur. 4. Exscindit Yehovah omnia labia blanditiarum, linguam loquentem magna. 5. Qui dicunt, linguâ nostrâ prævalebimus; labia nostra nobiscum; quis est dominus nobis? 6. Propter vastitatem pauperum, propter gemitum egenorum, nunc surgam, dixit Yehovah; ponam in salute a laqueis quos injecerat illi. 7. Verba Yehovæ sunt verba pura, sicut argentum excoctum in catino super terram (vel, terreno), defæcatum septies. 8. Tu, Yehovah, custodies eos, servabis eum a generatione hac in seculum. 9. Circumquaque impii obambulant, quum exaltatur vilitas filiorum hominis.

# PRAXIS.

#### PSALMUS I. 8.

The first Psalm, with interlineary Pronunciation, Latin and English Version, and grammatical Praxis.

ئرك		לא	i	אשר	איש	श्रेत	7-	win Ver. 1.
halal	ζ	lo		asher	hai	$\operatorname{sh}$	asl	hree
ambula	vit	non		qui	illius	viri	O bear	titudines
					ille	vir	(est) b	eatus vel
hath-wal	ked	not		who	of that	t man	oh the b	olessedness
לא ל	ַזמַאִיב	ָדָ	,	הבדרה יייני		שׁעים		בעצת
lo c	hattai	m -	00-l	he-dher	ek	reshah	im	bahatsath
non pe	ccator	um	е	t in viâ	'- i	improbo	rum	in-consilio
not of sinners and in the way of the ungodly in the counsel								
		ITT	לא	lēts	ל <u>י</u> ב	,-	וּבְמיׁ moshabh	עמר ort- gnamad
	yasha		lo				n-sede	stetit
	sed hath-		non not	derise of-sco			the seat	hath-stood

[No. 1.] אַטֵּרֵי (ash-ré) beatitudines, or adjectively beatus; rendered by the LXXII. interpreters μακάξιος, and by the Jewish Targum אָבְּרִידָּה, the blessedness of him. A noun pl. mas. without a singular and also in Regimen. It is read twenty-six times in the Psalms, and of these only once with an affix, Ps. cxxviii. 2, אַטִּרִיךְּ, beatitudines tuæ, i. e. beatus tu (eris). It may also be explained adverbially, bene, beatè, feliciter, "oh, how happily shall he live!" It is

elegantly used with an ellipsis of the following noun in Ps. lxv. 5. s. die in the following noun in Ps. lxv. 5. s. die in the following noun in Ps. lxv. 5. s. die in the following noun in Ps. lxv. 5. s. die in the following interchanged. The accent to the left hand is therefore synonymous with rectus fuit, he was upright, the letters and being interchanged. The accent to the left hand is Munach, a conjunctive, preceded by an ancient accent which the Jewish grammarians did not term Metheg but אַנָּיָא, mugitus, or elevation of voice, as it occurs (else) only at the beginning of a word, from בּנֵיא, mugio. Vid. Job, vi. 5.

[2.] שׁיִּאֹה (ha-ísh) illius viri. שׁיִּא, vir, an honourable man, or man in general, as in 1 Chr. xvi. 21, non permisit, שׁיִּא, viro, to hurt them; whereas in the parallel passage, Ps. cv. 14, the word אַרָּא, Adam, is used. It likewise signifies every one, quilibet, as in Ps. xii. 3, loquuntur vanitatem, שִיּא, vir, that is, quilibet. In Ps. xlix. 3, it signifies an illustrious person, שׁבִּירְאָרִים בַּבּרִיאִים בּבּרִיאִים בּבּרִי בּבּרִי בּבְּרִי בְּבִּרִי בְּבּרִי בְּבִּרִי בְּבִּרִי בְּבִּי בִּבְּי בְּבִּרִי בְּבִּרִי בְּבִּרִי בְּבִּרִי בְּבִּרְ בִּבְּי בְּבִּרִי בְּבִּרְ בִּבְּי בְּבִּרְ בִּבְּי בְּבִּרְ בִּבְּי בְּבִּרְ בִּבְּי בְּבִּרְ בִּי בְּבִּרְ בִּי בְּבִּי בְּבִּרְ בִּי בְּבִּי בְּיבּי בּבְּי בּבְּי בּבְי בּבְּי בּבּי בּבְי בּבּי בּבְי בּבּי בּיי בּבּי בּיי בּבּי בּבְּי בּבּי בּבּיים בּבּי בּבּיי בּבּי בּבּי בּבּי בּבּיבּי בּבּיבּי בּבּי בּבּיים בּבּיים בּבּי בּבּיים בּבּיים בּבּבּי בּבּייבי בּבּי בּבּיים

[3.] אַשֵּׁהְ (ashér) qui. A pronoun relative, indeclinable, qui, quæ, quod: and sometimes a conjunction, quoniam, quòd, ut. Buxtorf assigns it to the root אָשָׁה, incessit. Its synonymous particles are אַ and שַּׂ. The relative ה is always used in the nominative case; not so אַשָּׁה and שַׂ. Some considering שׁ as an abbreviation of אַשָּׁה, reject the genitive case of pronouns, which they regard as compounds of שׁ and their datives; as, אַשֶּׁה, i. e. שׁ for אָשָׁה and אָלָה, quod (est) mihi, &c., Vid. Heb. Gr. p. 18. אַשָּׁה is found in the Psalms with two prefixes, אַשָּׁה, et quod or et qui, and אַבּבּיבּ, secundum quod. Accent, Mapahh, a conjunctive, followed by Pesick.

- [4.] אל (lo) non. An adverb of negation or forbidding when joined to verbs. אלב, with not (compare the English without), acts as a preposition before substantives; sine, absque, as in Ps. xvii. 1, and is found in the Psalms with four prefixes, as אלים, quod non; with הו interrogative, as אלה, an non? אלים, et non, and אלב in non. The similarity of sound in אל, non, and אלב, it, it is in non. The discrepancy of MSS. in Is. ix. 3, one person, perhaps, reading aloud as another wrote down. The accent is Merca, a conjunctive.
- [5.] אָלָהְי (ha-lákh) ambulavit, ivit, incessit. It is used metaphorically of life, morals, and actions. The following persons of the Præter of Kal are found in the Psalms. אָלְהָרָה, ambulavit, אַלְּהָה, exiverunt: and in a pause (:) is changed into (¬) as אַלְהָרָה, ambulârunt, Ps. cxix. 3. The accent of אַרְהָּרָה, is Sarka, disjunctive, (vid. Accents, Nos. 13 and 31) not conjunctive, as it is postpositive.
- [6.] בּלֵּבְה (ba-hatsáth), in consilio. From לְצָּה, consuluit, comes the noun fem. מצה, consilium, which implies as well the counsel adopted as the measure when executed. The termination ה is changed into ה in regimen, (") into (:) and under the guttural into (-:) by which the word becomes הצט, consilium. In the Pss. it is found with two præfixes, h, et, and h, in, which have (-) under them on account of the following (-:). Its plural is המצט and המצטה, consilia; the former occurs only three times in Scripture. The accent is Yerach, a conjunctive, preceded by Metheg, which enables the short vowel to form a simple syllable.
  - [7.] רשׁעִים (reshahīm) improborum. From רשׁעים condemnare, in-

justum comprobare. A forensic term, the opposite of which is אַרַקּ, justificare. The original meaning is inquietum esse, to be restless, as in Is. lvii. 20: "The wicked are like the troubled sea," &c., because an accusing conscience alloweth no rest to mind or body. The noun שבי is rendered by the LXXII., מֹסנּאָה, improbus, inquietus, turbidus. With præfixes it is thus read, שבי אָרָה, ab improbo, ולרשׁע, ille improbus, אַרָּה, it improbo, (הרשׁע, ille improbus, אַרָּה, it improbo, (הרשׁע, intermed being implied), אַרָּה, it improbo. In the plural (י) being changed into (:) it becomes הַּהְּה, impii, and takes the same præfixes. In Regimen, the termination בּיִּה, impii, and takes the same into (:) and the prior (:) into (·) which gives הַּה יִּה impii, Ps. lxxv. 9. The accent to the left being Merca, and the other Mahpahh, the compound accent is termed Merca-Mahpahh. Vid. Accents, No. 3.

[8.] בּרֵרֶהְ (oo-bhe-dhérek) et in viâ. From הַּרַקָּ, calcavit, comes בְּרֵהְ via, com. gen. also, mos, consuetudo, studium, which are metaphorically the ways of men. In a pause, the former (v) being changed into (י) it is הָרָה. With prefixes, תְּבֶּרֶהְ, a viâ, or propter viam; בְּרֶרָהְ in viâ, but בַּרֶרָהְ in hac viâ, הבּרֶרָה בַּרָרָה, et in viâ, is changed into is because of the following labial . Accent, Munach, a conjunctive.

[9.] D'NOT (chattaim) peccatorum. From NOT, peccare, a scopo aberrare, a noun plural masculine without a singular, deduced from the conjugation Pihel, and therefore signifying intensity and habit.

D'NOT therefore means habitual transgressors, in any duties, but especially religious ones. It is found in the Psalms with one præfix, (see verse 5.) The accent is Tiphhha anterius, a disjunctive and præpositive.

[10.] עמד (gnamad) stetit. Præt. of Kal, which is thus declined in the Ps. אין stetit, vel ab opere destitit, and in a pause (-) is changed

[11.] במישב (oo-bhe-mosháb), et in sede. From לבמישב, sedit. An heemantic noun masc. ובמישב, sedit, a place in which one sits, remains, or abides, as a house, city, seat, &c.; hence in Ps. cvii. 4, עיר מושב, civitas habitationis, i. e., a habitatle city. With præfixes למושב, in habitationem, במישב, et in consessu, (which the Targum renders במישה, et in societate.) The final (1) being changed into (-) in regimen.

[12.] לְצִים (lētsím) derisorum. From לּהֹץ, deridere, illudere (which is always taken in a bad sense), comes the part. על deridens sophista, a scoffing caviller. In plural לִצִים which the LXII. render איי שיי שיי which the LXII. render איי שיי שיי שיי שיי אונה אונה לִצִים. The accent is Merca, a conjunctive followed by Rebhia-Geresh a disjunctive and composite.

[13.] שְׁשֵׁי (yashábh) sedit, for an indefinite time; also habitavit.

Præt. Kal. is שִׁשִּי, but in a pause שֵׁשִי; 2nd person, שְּׁשֵׁרִי, sedis; ישׁבּרִי, sederunt, habitârunt, and in Ps. lxix.

36, with ז conversive of the Præter, אַשֹּׁבְיּל, et habitabunt; also lst person plural יִשׁבֵּר, sedimus. שִׁבְּיִּלְּיִלָּהְ, Accents, Munach a conjunctive, followed by Sylluk, the greatest disjunctive, with Sophpasuk.

Note on Vau conversive.—In a continued sentence, one time is generally carried through the whole period. Therefore if a future precede, and a præter follow, that præter must be rendered by a future time, and vice verså, as in Ps. i. 2, 3, יְהַבָּה (yehge) meditabitur, יְהָהָה, (ve-haja), et erit, properly fuit. Vid. Gr. ch. 9, 4.

הֶפִּצִי	יהיָה:	בְּתוֹרָת	על ו אָם V. 2.
chephtso	Yehova	bethorath	im kée
oblectatio-ejus	Yehovæ	in-lege	certe quia
is his delight	of Yehova	in the law	for truly

ילילה: va-laila yomam yehge oo-bethorātho et-noctu interdiu meditabitur et-in-legc-ejus and by night by day he will meditate and in his law

- [14.] בּי וֹ אָפּל (kee-im) sed, quòd si; quia certe, Buxt. כֹּי, quià quoniam, Ps. i. 6; cum, quando, Ps. ii. 12; quamvis, Ps. xxv. 11; etsi, Ps. xli. 5. With a præfix כֹּי, et cùm, Ps. cxx. 7. בּי וֹ בּי וֹ פּנּי וֹ אָפּ are either disjunctive, quod si, nam si; or adversative, sed. A short perpendicular line called pesick (pausula) is placed between them, and refers to music. The accents are Mahpahh, a conjunctive, here a small disjunctive, and Tiphhha, a disjunctive.
- [15.] בתורה (be-thorath) in lege. From הורה, jecit, projecit, in Hiphil. הורה docuit, instituit: הורה, doctrina, is an heemantic noun fem. signifies the learning in which any person is instructed as it were by the utterance (jactatione) of words. Hence, a law, whereby rectitude is inculcated. The final ה being changed into ה in regimen, it becomes הורה lex, and with the præfix ב, in בתורה in lege. Accented with Merca, a conjunctive.
- (Yehova) Yehova. An heemantic noun formed by (') (as proper names, such as Isaac, Jacob, &c., usually are in Hebrew) from הקה, or rather היה, fuit, as the letters and are readily interchanged. The accent is Rebhia, a lesser disjunctive. This is the sacred name of God, derived from his essential character of self-existence, as implied in Exod. iii. 14, הייון אינון פיס קעו פיס,

wherein the future, according to the genius of this language, implies perpetuity, including the consideration of the past and present. The LXXII. render it שׁל בּישׁ בּישׁ שׁל בּישׁ בּישׁ שׁל בּישׁ בּישׁ שׁל בּישׁ בּישׁ בּישׁ בּישׁ שׁל בּישׁ בּישׁ שׁל בּישׁ בּי

On the name יהורה the learned Dr. Hales (Chron. vol. iii.) makes the following observation: "The true ancient pronunciation of this glorious and awful name was lost by the superstitious scruples of the Jews to utter it, perverting the meaning of Deut. xxviii. 58, and substituting for it Jehovah, formed by the vowels of Ælohim. But the primitive pronunciation has been fortunately preserved in several of the heathen classics, according to the pronunciation of those foreigners who had early intercourse with the Israelites, and afterwards with the Jews. Thus the Clarian Oracle (founded before the Trojan war), in answer to the inquiry, "Which of the Gods is he to be reckoned, who is called IAO?" uttered a remarkable response, preserved by Macrobius, of which this is a part:

Φράζεο τὸν πάντων ὕπατον Θεὸν ἔμμεν' 'ΙΑΩ."

Learn that the God supreme of all is 'ΙΑΩ."

<sup>[17.]</sup> יביי (chephtso) oblectatio ejus. From מָבָּיו, voluit, is formed

the noun radical of five points ΥΞΠ, voluntas, complacentia, &c., signifying any inclination or propensity; in the Psalms it is found with three præfixes, on account of which (··) penult becomes (·), (·) in the ult. syllable becomes (·), and from the former (·) comes (·). Hence ΥΞΞΠ, oblectatio mea. ΤΞΞΠ, oblectatio ejus, which the LXXII. render τὸ Θέλημα αὐτοῦ, voluntas ejus; ΤΞΞΠ, oblectatio eorum. The accent is Merca Mahpahh, a composite accent, a pause or disjunctive of the first class.

[18.] וֹבְּהַוֹרְהוֹ (oo-bhe-thorath-o) et in lege ejus. הּוֹרְהוֹ , lex (vide Num. 15) with affixes changes הווס ה. Hence הּוֹרְהוֹי, lex mea; וווֹרְהוֹי, lex tua. In a pause (:) being changed into (י) thus הּוֹרְהוֹי, with præfixes; קֹבוּלְרְהוֹי, de lege tuâ, and in a pause, בהוֹרְהוֹי (as before), וְהוֹרְהוֹי , et lex tua, קבוּלְרִהוּי , secundum legem tuam. With two præfixes וְבְּהוֹרְהוֹי , et in lege ejus, קבוּלְרוֹי , et de lege tuâ. In the plural it forms הוֹרוֹת , from whence with præfix and affix יְהוֹרוֹתִין, et lege ejus, Ps. civ. 45. Accents, Metheg in the third syllable, followed by Merca, a conjunctive.

[19.] הבה (yehge) meditabitur. From הבה, which in its primary signification means auferre, removere. When referred to internal feeling, it denotes that impulse of the mind which we, as it were, remove from within, when we give it utterance; and since it does not exclusively signify articulate speech, it is also applied to doves and lions, who are said gemere, and rugire. הבלה is the Fut. Kal, which is thus declined. הבלה, meditabor, with dagesh lene (ה being quiescent in (י)) הבלה, meditabitur, masculine for הבלה, meditabitur, scil. lingua, Ps. xxxv. 28; in plural הבלה, meditabuntur. Targum הבלונון (יִרְּבָּבִּרָּבְּּיִרְּבָּרִיִּרְּבָּרִיּ, meditabuntur. Targum הבלונון אונה יוון אונה י

[20.] יוֹם (yomám) interdiu. יוֹם, dies, the day, as well natural as artificial; and with heman. יוֹמָם, interdiu, as if מיוֹם, de die, that is, always, whensoever disengaged from business. Accent, Merca, a conjunctive.

[21.] לילד, nox, in which beasts howl, borrows its signification from יִלל, ululavit. A heteroclite noun, being masculine in the singular, and feminine (as to the form) in the plural. With ה, which is only ornamental, it becomes לילה the (') under ' being changed into (:), the accent being preserved on the penultima. And in a pause לילד, (-) being changed into (י). In the plural, by a crasis or mixture of vowels, it is תללות, noctes, and with a præfix בלילות, in ipsis noctibus, (ה emphatic being excluded,) Ps. xcii. 3. The accent is Sylluk, followed by Soph Pasuk.

עַל-פַּלְגֵי	שַתָּוּל	Ÿ	בע	והיה	V. 3.
palghē gnal	shathoo	ol ke-	hētz	ve-h	ayah
super rivos	plantatu	m sicut	lignum	et	erit
beside the rivers	planted	d as a	a tree	and he	shall be
בּעהוּ	יהון	פֿריוֹ		אשר	מים
behitto	yitteen	piryo	,	asher	ma-yim
in tempore suo	dabit	fructum s	suum	quod	aquarum
in its season	will give	its fru	it	which	of waters
אשר־יעשה	וָכְל	בּוֹל	לא־יי		וְעַלְהוּ
yahase-asher	ve-cōl	yibb	oōl lo	V	e-haleehoo
quod faciet	et-omne	non m	arceșcet	et:	folium ejus
that he doeth	and all	shall no	ot wither	aı	nd its leaf
					יצליח

yatzliach prospere-faciet shall prosper

[23.] עָצֵי (keheetz) sicut arbor, עָצֵי, properly lignum. It is said of wood both hewn and planted, except in its more tender state. With the mark of similitude, in which is inserted dagesh lene after a quiescent marked with a royal accent. Targ. אַבָּילוֹ, sicut arbor. In the plural בַּצֵּי, ligna; and in regimen בּי changed into ', and (·) into comp. sheva, it becomes עַצֵּי יִעֵּר, ligna sylvæ, logs of the wood, i. e. sterile trees, Ps. xcvi. 12; also in Ps. civ. 16, we meet עַצֵּי יִהוֹה ligna Domini, trees of the Lord, or as the Targum explains it, trees of natural production. Accent, Zarka, a disjunctive.

[24.] אַהַּלּל (sha-thoól) plantata. The participle pahul of Kal. from אָהָהָל , plantavit. Not found with prose writers, but only here and Ps. xcii. 14, also in Hos. ix. and in Ez. xvii. and xix. במע , its general equivalent is used, by way of metaphor, also of fixing nails, a tent, a nation, and the heavens, and in Ps. xciv. 9, of the deeply-seated position of the ear. Accent, Yerach or Yareach ben-yomo, a conjunctive.

[25.] על־ (gnal) juxta. A preposition, which, as the sentence re-

quires, means super, supra, juxta, contra, apud, ad, versus, in, and propter. From עלה, ascendit. It sometimes assumes in the form of a plural noun in regimen; thus יְעל, super, Ps. xxxii. 5. With prefixes, יְעל and יִעל, et super; also פָּעל, sicut super, Ps. cxix. 14.

[26.] בְּלֵבֵי (palghe) rivos. From בְּלֵב, divisit, comes the noun of six points, בְּלֵב (divisio, rivus, fluvius, either because it is separated from the fountain, or because it divides the land; from this word comes the Greek מֹנְעמיסָה, and the Latin pelagus. In the plural the former (e) being changed into (e) and the latter into (f), it becomes בְּלְבִי divisiones, also rivi. With an affix, בְּלָבִי קּרָ rivi ejus. In regimen (f) being changed into (e), and the previous (e) into (f), it becomes בִּלָבָי which the Septuagint render מַנְלָבָי, decursus. Where note, that dagesh lene is here omitted in the letter a after sheva quiescent, since this is always absent from the letters begadhkephath, when the preceding sheva quiescent has sprung from a long vowel.

[27.] מִים (má-yim) aquarum. מִים, aqua, and aquæ, has no singular. The dual form denotes the higher waters in the heavens, and the lower in the earth, separated by the intervening atmosphere. In a pause it is written מֵים. In regimen מִים, as in Gen. vii. 7, and in Ex. vii. 19, בּמִים. With prefixes, הַמִּים, istæ aquæ, viz., the clouds, Ps. civ. 6. במִים, sicut istæ aquæ, denoting copiousness, Ps. xxii. 15. מִמִים, in aquis, Ps. civ. 3. Eripe me, מִמִים, ex aquis, i. e. from enemies. Accent, Merca Mapach, viz. – .

[28.] פּרִי (pir-yó) fructum suum. From בְּרִי (pir-yó) fructum suum. From בְּרִי (pir-yó) fructus, a noun masculine without a plural, the fruit of the earth, a tree, or the womb. Hence Ps. exxvii. 3. פּרִי הַבְּמֵן, fructus ventris. By metaphor, it means a reward, as in Ps. lviii. 12. בְּרִי לְצַרִּין אָרָי (פַּרִי הַבָּמֵן, certe fructus, i. e. præmium (est) justo. Targum אַר מַב מוֹב mium (est) justo. Targum

אַפּרִי de fructu, i. e. pluvia, Ps. civ. 13. With affixes, the latter (.) being changed into (:), and the previous (:) into (·), it forms בְּרִים, fructus ejus, and בּרִים, fructus eorum, Ps. xxi. 11. Targ. בַּרִים, filii ipsorum. Accents of אָשֵׁר בִּרִים, Mahpahh, a conjunctive, and Pashta, a lesser disjunctive.

[29.] יהֹן (yit-tén) dabit, shall give. The 3rd person singular, fut. Kal, from להו, dedit, posuit, tradidit, בוון being changed into dagesh. It is thus declined הוה, dabo, הוה, dabis, יהול and יהול, dabit, יהול abunt. With Maccaph, (") being shortened into (") it becomes הוה, dabis, יהול, dabis, יהול, dabis, יהול, dabit. With a copulative, יהול, et dabit, and with a conversive fut. יהול, et dedisti, יהול, et posuit, יהול, et dederunt. But this verb יהול, when אל, non, precedes and an infinitive follows, signifies concessit, permisit, &c., as הול הול הול הול און, ad videndum foveam, i.e. thou will not suffer, &c., Ps. xvi. 10, and in Ps. xiv. 7, הול quis dabit? is equivalent to vellem utinam, (see Gram. ch. 7, §. 7 and 10). Accent, Munach superius. Vid. Accents, No. 21.

[30.] אַבָּעה, is contracted into אַבָּע (so we find אַבְּע instead of עָּבְּע, is contracted into אַבָּע, in tempore. With affixes and in the plural it takes dagesh to compensate the loss of the אַבָּע (הַיִּ וֹחָנ into (י). Hence in the singular אַבּעה. In Ps. lxxxi. 16, בַּעַאָּע, tempus eorum, means their punishment. אַבּע is found in the Bible with both masc. and fem. plur., but the latter only in the Psalms. Thus אַבּעוֹה tempora, with יוֹ is, יוֹ in tempora mea, Ps. xxxi. 16, mean my afflictions. This the LXXII. render אַבּענּים μεν, sortes meæ, but it should probably be צבּענּים μεν, my opportunities. The masc. plur. is בּעַרָּיַע, and in regimen אַבָּע, hence with the affix

יי, av, it forms עְקְּיִן, his times, dagesh being assumed as above to compensate for the lost letter. Hence, also comes the adverbial particle אָרָה, nunc, jam, &c. Accent, Rebhia.

[N. B. Ancient grammarians and some versions supposed the word, Jes. I. 4, to stand for לְעֹה לְעוֹה, from a root עָהָה, opportune loqui, whence they preposterously deduced עות, tempus, but modern lexicographers (following J. G. Eichhorn) deny the existence of such a root, by assigning to the above passage, in accordance with the Vulgate, the meaning of assistance, support.]

[31.] יְצֵלְהֹה (veha-lé-hoo) et folium ejus. From עלה, ascendit, comes עלה, folium, from its ascending quality, and means the highest part of the tree by which the fruit is protected. With the affix ה, the radical ה is removed, and hence the word is יַּעלְהַהּוּ for יִּעלְהַהּוּ for עַלְיוֹן, for עלִיהוּ for עַלְיִּהְהּ וּשִׁלְּהִי for יִּעלְהַהּוּ וּשִׁלְּהִי for יִּעלְהַהּוּ וּשִׁלְּהִי for יִּעלְהַהּוּ hence the particle יִּעלְהַהּוּ עִּלְיוֹן, against me, עלִיוֹן, over him, &c. Hence, also, the glorious name of God יִּעלְיוֹן, Ps. ix.

3. O thou most High! Also עֵלְיּוֹה, an upper room, and in the plural עַלְיּוֹרְה y, and in Ps. civ. 3. עַלְיּוֹרְה y, gnăliyothav, his upper chambers, i. e. the clouds. Accent, Merca.

[32.] לאריבול (lo-yib-bōl) non marcescet. From לאריבול, marcuit, aruit, to dry up through heat or cold; properly said of leaves, flowers, or fruits, which fall off when they have lost their moisture. ליבוֹי, is the Fut. of Kal for ינבוֹל, nun lost being compensated by dagesh. It is found in the Psalms in the 3rd person only, and in the plural יבלה, emarcescent. Targum יבלה, consumentur, and by the Septuagint יבולהן without dagesh, and took it from יבלה without dagesh, and took it from אולה, he waxed old. It is found with paragogic יבוֹלהן; in both examples i being used for (:) on account of the pause. Accent, Athnac, a pause.

[33.] יב'ל (ve-chōl) et omne. From בּלל, consummavit, totum absolvit, comes לב, omne, totum, &c., a noun masc. without a plur.;

but if it be joined to a plural it means omnes, omnia, &c. With prefixes מבל, ab omni; חבל, universum illud, universitas; ולל, et omne; לכל, omni; הלכל, et omnibus; בכל, in omni. And ה emph. being excluded, לפֹל, in hoc universo; לפֹל, huic universo. Hence with the fem. affix ה is formed בלה, all of it, fem. So בלו, all of him, בלכם, all of them, פלכם, all of you, &c. Accent, Tiphca, a disjunctive. [34.] יעשות (ya-hasé) faciet. The fut. of Kal from שוא, fecit. It is declined similarly to No. 19. אָנְשֵׂה, faciam, i. e. offeram bovem, (as Virgil also uses the verb facio), העשה, facies, יַנְשֵׁה faciet, תעשה, faciet illa. In the plural by elision of ה, יעשור, facient, and with ז conversive ויעשור, et fecerunt. In all which it is to be observed, that the first radical letter (y) takes a compound sheva, viz., in the first person (":), and in the rest (-:), and points the preceding servile with the similar short point, (vid. Gram. ch. X. ii. 3., "A compound sheva, &c.") Accents, Metheg followed by Munach. [35.] יצלים (yats-liahh) prosperabitur, i. e. whatsoever that man shall do shall prosper. From לל, felix, prosper fuit, comes יצלים, the 3rd pers. sing. fut. Hiph, with patach furtive. The Targum reads, "and every germ of it הגרגר, bears seed, מברגר and produces." Accents, Sylluk before Soph Pasuk.

אשר־	פָּי אִם־פַּׁמֹץ	חרשעים	עלא־כֵּן V. 4.
asher	cammōts-im kee	hareshāhim	chēn lo
quam	sed enim sicut gluma	illi impii	non sic
which	but truly as the chaff	the wicked	not so

ruach tiddephennoo ventus dispellet-eam wind shall scatter it

[36.] לֹאַ־כֵּן lo-chēn) non sic. For אל, non, vid. No. 4. From בָּן, firmum, rectum, bonum, aptum esse, comes בָּן, aptum, &c., but

is more frequently used as an adverb of affirmation, sic, ita, &c., qu. aptè, commodè. Accents, Merca, preceded by Metheg, the two words being considered as one because of Maccaph.

[37.] הרשעים (ha-resha-him) illi improbi. See above No. 7, ה emphatic before ד takes (ד,), see No. 2. Accents, Athnac preceded by Metheg.

[38.] אָבֹל (cam-mots) sicut heec gluma. אָנֹם, a noun masc. without plur. met with but eight times in the whole Scriptures. Its etymology is unknown. In Latin it means gluma, palea, i. e. chaff. In the Septuagint אָיסיֹבּ, pulvis. It seems to have an affinity to מַנֵּוֹם (matsah) expressit, as the grain is pressed out of the chaff. It is found in the Psalm twice with a prefix, viz. אָנֹם, sicut palea. Ps. xxxv. 5, and אָנֹם אָנֹם, sicut heec palea (הו emph. being excluded). The accents of אָנֹם אָנֹם מִנְּם מִנְּם אַנִּם אַנִּם מִנְּם מִנְּם אַנִּם אַנִּם מִנְּם מִנְּם אַנִּם אַנִּם אַנִּם מִנְּם מִנְּם אַנִּם אַנִּם אַנִּם אַנִּם אָנִם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אָנִם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אַנִּם אָנִם אַנִּם אָנִם אַנִּם אָנִים אָנִים אַנִּם אַנִּם אַנִּם אַנִּם אָנִים אָנִים אַנְים אַנִּם אַנְים אַנִּם אַנִּם אַנִּם אַנִּם אָנִים אַנִּים אָנִים אָנִים אָנִים אָנִים אַנִּים אָנִים אַנִּים אָנִים אָנִים אַנִּים אָנִים אָּנִים אָנִים אָּנִים אָּנִים אָּנִים אָּנִים אָּנִים אָּנִים אָּנְים אָּנִים אָּנִים אָּנִים אָּנִים אָּנְים אָּנְים אָּנְים אָנִים אָנִים אָּנִים אָנִים אָנִים אָּנְים אָּנִים אָּנִים אָּנְים אָּנְים אָּנְים אָּנְים אָנִים אָּנְים אָּנִים אָּנִים אָּנְים אָּנְים אָנִים אָּנְים אָנִים אָּנִים אָּנִים אָנִים אָנִים אָּנִים אָּנִים אָּנְים אָּנְים אָּנִים אָּנִים אָּנִים אָּנִים אָּנִים אָּנְים אָּנְים אָּנִים אָּנְים אָּנְים אָּים אָּנְים אַ

[39.] בַּלְּבְּׁלֵּבְּׁרָ (asher-tiddephénnoo) quam dispellet illam. From מָבָּרָ propulit, impulit, dispulit. It is properly said of the wind which hurries along what it hath caught up. The Fut. of Kal occurs twice in the Psalm and in two forms, viz., regularly, as אַבְּלָּבְּׁר, dispelles, Ps. lxviii. 3 (where it is elegantly referred to God), and irregularly, as אַבְּלָבְּׁר, propellet eam, wherein בר radical is changed into dagesh, and i changes into (:) on account of the affix בּבָּיִּ ; the pleonasm, quam dispelles eam, is to be observed, as it is generally used when the pronoun בּבָּיִ is used in an oblique case. A similar passage occurs in the N. T. in 1 Pet. ii. 24, οῦ τῷ μώλωπι αὐτοῦ ἰάθητι, cujus vibice ejus sanati estis, (vid. Gram. Affixes of Verbs). Accent, Merca.

[40.] רְהַחְ (ruách) ventus. The LXX. add, "from the face of the earth;" also the Arabic Psalter. A noun of the com. gen. from רְּבָּוֹת respiravit. It is said of things which are moved without being visible,

as the spirit, soul, wind, air, and the affections of the mind, as in Ps. lxxvi. 13. "He will cut short the spirit of the nobles," Targum, "he will diminish במהת רהתיהון the grossness of their spirits," i. e. their pride, &c. It is read in the Psalm with three prefixes, הוא יום, a vento; מברהם, a vento; מברהם, et in vento. But with affixes patach furtivum vanishes, as יחוד, spiritus meus; אוון, eorum; ברהם, eorum; מברהם, in animo ejus; אוון, a spiritu tuo, with (י) on account of the pause. In the plural חודה. Vid. Gram. Accent, Silluk.

	במשפט	רשעים יי זיי	ו לא־יקמו	על־בֵּן V. 5.
	bammishpat	reshāhim	yakumoo-lo	kēn-gnal
	in judicio	impii	non surgent	ideireo
in	the judgment	the ungodly	shall not arise	therefore
		צַדִּיקִים:	בעדת	וְתַּשָּׂאִים
		tsaddīkim	בערת baădath	vechattāim
		1	J:I-	* T = 1

[41.] על־כֵּוְן (gnal-kēn) idcirco. Properly juxta sic, or ob ita; being the same as לֶבֵּין, ideo, idcirco. Accent, Mahpahh, a conjunctive, here used as a disjunctive, and hence followed by Pesik.

[43.] בּינֹם דִּינָא רַבָּא (bam-mish-pát) in isto judicio. Targ. אבילם דִינָא בִּינֹם דִינָא (bam-mish-pát) in isto judicio. Targ. אבינם דִינָא בִּינֹם אַנָּינָא (in die judicii magni. From בּינִּטּינָא , judicavit. A noun masculine heemantic בּינַשׁים, judicium, taken either in an active or passive sense. Actively, it signifies morality, reverence for the law, statute, custom, innocency of life. Passively, when any one is in fact absolved, condemned, or suffers punishment. It is read in the Psalms with the prefixes, א, et, ב, in, א, ad, א, secundum. And ה emphatic being excluded, בּינִינִים, in judicio, בּינִינִים, ad judicium. With affixes, בּינִינִים, judicium meum, (and with א, ad,) also בּינִינִים, judicia tua, and preceded by א, ad statuta tua; also preceded by א and בּינִינִים, et a judiciis tuis. In regimen (¬) being changed into (:), it makes בּינִינִים, et judicia. Accent, Athnach.

[44.] (ve-chatta-im) et peccatores. Vid. supra, No. 9. Accent, Rebhia Geresh, a composite accent, with Geresh præpositive.

[45.] בערה, (ba-hadáth) in cætu. It is formed as בערה in No. 6. From לעדה, constituit, he appointed a certain time or place, comes the noun feminine without a plural. אַרָּה, conventus, a meeting at a fixed time and place, ecclesia, &c. In regimen it changes הווס היים, cætus, preceded by א, et, and ב היים, in. The LXX., בי פּיעה in concilio. The Targum בְּעִרֶּה, in societate. With affixes, אָרַרְהָּרָה, יוֹרָה, and is derived from עוּרִר, which is used only in Hiph הַעִּיִר, הַעִּיִר, בּענּבּנּבּנּל. Accent, Merca, after Metheg.

[46.] בּדִּיקִים: (tsad-di-kim) justorum. From בְּדִיקָּים: A noun masculine derived from Pihel. He is called בְּדִיק, justus, who is absolved from all charges. It is therefore, applied to speech in the sense fidelis, verax. Hence the Sadducees derived their name,

they being self-righteous, or from the personal name בְּדִּדֹק; see Schleusner, Lex. in N. T. With prefixes, וְצַדִּיק, et justus, לצַדִּיק, huic justo, ה emphatic being omitted. In the plural בְּדִיקִם, justi, veraces, is found preceded by ה, isti, and וְ, et. Hence צֵּדֶק, righteousness, and preceded by מִלְבִּיצֵדֶק, a king, is formed the name מִלְבִּיצֵדֶק, Melchizedek. Accent, Sylluk.

34

יהוֹדע יהוֹדע Ver. 6. म् प्राप צהיקים Yehovah yodeang-kee derek vede-rek justorum viam Yehovah sciens quia et-via Yehovah knoweth for and the way of-the-just the way

tobeed reshahim
peribit impiorum
shall perish of the ungodly

[47.] יוֹדְעֵ (yo-dhéang) noscens, i. e. novit. Part. Ben. Kal, used as a present which does not exist in Hebrew. Formed (with patach furtive) from the verb יוֹדְע, novit, cognovit. It is said of the mind (compare יוֹלָהַש, scio, and יוֹלָש, video, to which it is related in form as well as sense), and implies a subsequent affection; hence it signifies, favit, fovit, approbavit, curam egit. Its synonyme is מַבְּיִר, agnoscens, which differs in this, that no one can be מַבִּיר, who has not previously been אַבִּיר. It is found also without the vau of i in Ps. xciv. 11, thus אַדִי. In the feminine it is in Ps. cxxxix. 14, אַדְעָידֹ, patach being substituted for segol. In the plural masculine, יוֹדְעֵי , scientes, and in regimen יִדְעֵי, and without אַדְעָי, cognoscentibus vie. Accent, Munach inferius, a conjunctive.

[48.] האבר (to-bhédh) peribit. Targum ההרבד, auferetur. The

3rd person sing. fem. fut. of Kal, א quiescing in i, from אבר, periit, and is said of any thing lost to a person, while the thing itself may be either lost or uninjured. It is thus found in the Psalms, אַרְהָאָבֶּרְדּ, et peribitis, אָרָבְּרָדּ, peribunt, and also preceded by i, et. But before a pause it changes (:) into (..), making אַבְּרָדּ, &c.

# PSALMUS II. 2.

N. B.—As the learner may now be reasonably supposed to have acquired a tolerable knowledge of the language, and that the pronunciation of every new word will be found in the subjoined Praxis; it is not considered necessary to exhibit the Latin and English versions of this and the following Psalms in parallel lines, as was done in the preceding.

[49.] לְּמֵה (lám-ma) propter quid. אָבָּה (lám-ma) propter quid? quomodo, qualiter, quam. It often admits Maccaph after it, and changes (r) into (-), the following letter being dageshed, as אָבָּה (lám-ma) puid (est) tibi? But before letters not admitting dagesh (as the gutturals and רֹם) it retains (r) as, אָבָה אָבָּה (lám-ma) puid (est) homo; אָבַה רַבָּה (which, from reverence, they used to pronounce אַבּה (which, from reverence, they used to pronounce אַבּה (which, from reverence, they used to pronounce אַבּה (which, from reverence, בּוֹבְּיָה (which, from reverence, בּוֹבְיֹה (which, from reverence, בּוֹבְיֹה (which, from reverence, בּוֹבְיֹה (which, from reverence, בּוֹבְיֹה (which, from reverence, בּוֹבְיֹב (which, from reverence, בּוֹב (which, from reverence, they used to pronounce (which, from reverence, they used to pronounce) בּוֹב (which, from revere

- [50.] But מי, quis? is an interrogative of a person; (vide Gram. ch. V. 1); as מִי בְּאָר, quis ille vir? It often implies also negation and impossibility, as בוֹ בְּאָר, quis eloquetur potentias Domini? as if he said nemo; or מִיכָּאָר, quis sicut Yehova, Deus noster? In the initial letters of which passage is contained the name of the Archangel Michaël, בִּיבָאֵר. It is read in the Psalms with two prefixes, פּבּי, פּבּיי, פּביי, פּבּיי, פּבּיי, פּבּיי, פּבּיי, פּבּיי, פּביי, פּבּיי, פּבּיי, פּביי, פּביי, פּביי, פּ
- [51.] רגשה (rá-gheshú) tumultuatæ sunt. 3rd person plur. præt. Kal. from דו: , strepuit, properly said of a tumultuous assemblage. This verb is met only in this passage in the whole Scriptures and in the Chaldee conjugation Aphel, in Dan. vi. 7, הרגשה, concurrerunt ad regem. Hence the noun feminine הרגשה, tumultus, Ps. lxiv. 3, and in regimen הרגשה פעלי און as הרגשה פעלי און, from the "tumult of the workers of iniquity." Hence also "to rage."
- [52.] בוֹים (go-yeem) gentes. בֹּי, gens, is a noun masculine, perhaps derived from בּוֹים, corpus, because a nation is a collective body of individuals. It is generally used in reference to the Gentiles, but sometimes also of the Jews. With prefixes, יוֹבוּה, illa gens;

תבנים, a gente, i. e., that there be not a nation, Ps. lxxxiii. 5, (as מבוים, a gente, i. e., that there be not a nation, Ps. lxxxiii. 5, (as מבוים, a gentes, for בנים by syncope. With prefixes, הגוים, illee gentes; and omitting הבוים, inter has gentes.

[53.] ביאבים (oo-leummim) et nationes. From the obsolete בא comes בא, mater, whence בא, natio, a people sprung from one mother; including so many as constitute a kingdom. Hence the Hebrew saying, : אין לאם אלא מלכות אין, non est natio nisi regnum, (otherwise אין לאם של may be derived from the Arabic root אין, which implies connexion and union). In declension it assumes dagesh and shortens i into (\), and with ה emphatic forms האמים ('), and with prosthetic, אולאמים, nationes. With prefixes אולאמים, et nationes, ('assuming i before (:)), הלאמים, in nationibus, ('ב taking (-) instead of sheva on account of the subsequent (:)).

For the verb יהנו (yehgu), vide Num. 19.

[54.] רְיֹק (rík) inane. A noun of masculine form without a plural, vacuum, vanum; sometimes taken adverbially, inaniter, frustra, incassum, as in Ps. lxxiii. 13; רִיק, "in vain have I cleansed my heart. Hence the word Raka, (the רִיקָה of the Talmudists), which Christ forbids to be used, Matt. v. 22, meaning "a worthless fellow." And also the Greek jános, "a rag."

## VERSE 2.

[55]. יְהֵיצֵבׁר (yith-yat'sboo) statuent se. The future Hithpahel of יֵהְיצֵב, statuit, constituit, and in the Psalms is found in the 3rd person only, יְהִיצֵב, sistet seipsum, and יְהִיצֵב, semetipsos, constituent. (Vid. Gram. ch. VII. sect. 3, 4.)

[56.] מַלְכֵים; plural masculine of מֶלֶכִים, rex, imperator, qu. populi moderator, from מֶלֶה, regnavit, Chaldaice consuluit, deliberavit. With prefixes, הַמֵּלֶה,

ipse rex, O rex! וְהַבֶּילֶהְ, et ipse rex; וְהַבֶּילֶהְ, et rex, (ז becoming ז before a labial); רְבֵּילֶהְ, regi, or de rege, and לְבֵּילָה, ipsi regi; הו emphatic being omitted. With affixes it changes both segols into sheva, and the preceding sheva into patach, as מֵלְבֵּיל, rex meus, mi; noster, מֵלְבֵּיל, regi nostro; מֵלְבֵּיל, rex ejus; מֵלְבֵּיל, in rege ipsorum. In which שׁ is marked with dagesh lene after (:). In plural it is formed like מֵלְבִיה, in Num. 26, both in its simple form and in regimen. Once with a grave affix, Ps. cv. 30; מֵלְבֵיה, reges eorum, in which dagesh lene is omitted after (:), as above in Num. 26. From מְלֶבֶיה, rex, comes the name Moloch; but distinguish between this and אַלְבָּיה, malach, an angel or messenger, which comes from מִלְבִיה, ivit, or, according to others, from the Arabic and Æthiopic, אוֹ implying message and service.

[57.] אָרֶא (érets) terræ. A radical noun common gender, tellus, terra, as well habitable as uninhabitable; also signifies the lowest part of any thing, like the Chald. אַרָא, by the usual change of γ into ν. Hence Gr. ἔξα, inferius, humile, imum. Before a pause, or with ה emphatic, even without a pause, it is written אָרָא and אָרָאָרָא, ipsa terra. In regimen it remains like all nouns of six points; אָרָא, as in Ps. cvii. 35; אָרָא צִיּה, et terram siccitatis.

[58.] רוֹנְיִים (ve-rozením) et principes. Targum יְרוֹנְיִים, et dominatores, governors, counsellors. A noun plural masculine without a singular, related to the Arabic, רוֹנָי, which, like the Hebrew בָּבָד, implies weight, importance, honour. It is found in the Scriptures six times, and is always placed after בָּלִי, rex, except in Is. xl. 23. רוֹנָי, have both one and the same meaning, only that the latter also occurs in the sense of emaciation, the root of which is הווה.

[59.] יסד (no-sedhú) consultârunt. From יסד, fundavit. He

laid foundation; for counsels may be considered as the foundations of actions. 3rd pers. plur. præt. Niph., ' being changed into ', hence כוֹסָד, and in the 3rd person plural גוֹסָד, fundarunt se pariter, they were banded together. Targum יָרָהְרָּהְיִי, convenerunt; as the LXX. render it סעילאָר אָסְמָש, perhaps they read יִרְּיִהְרָּהָּרָ, univit.

[60.] יְחַד (ya-hhadh) simul. From יְחַד, univit; comes יְחַד, properly a noun meaning union, (see 1 Chr. xii. 17), but which cannot be translated into Latin except by an adverb, as una, pariter, simul. Before a pause it is written יְחַד. The form יְחַד would be יְחַד but for the guttural.

[61.] על־ (gnal or hal) contra; denotes hostility in this passage, adversus, contra. ועל, et contra; whence the Targum says, et certant cum Messia ejus.

[62.] מְשִׁיהַ (Meshi-hhó) Messiam ejus. From מְשִׁיה, oleo-unxit, comes מְשִׁיה, unctus. By Antonomasia, our Saviour Messiah, Christ the Lord, is so called in the N. T. (according to the genius of the Greek language, w being changed into ss, and the termination הוונס as,) of Him the anointed kings and priests were types. In the final increment, (י) is shortened into (:) and with affixes, forms המשׁיה, unctus tuus; מְשִׁיהוֹ, ejus; יְהִשִּׁיהוֹ, uncto meo; יִּהְשִׁיהוֹ, suo; (in which לֹ takes (·) on account of the subsequent (:). In the plural מִשְׁיִהוֹ so called are all those sacred to God, or remarkable for dignity and piety; whence (with prefix and affix,) ne tangatis, יְהִישִׁיה, in Christos seu unctos meos. Ps. cv. 15.

#### Verse 3.

[63.] כנתקה (nenat-teká) penitùs disrumpemus. From בּבָּהָקּ, disrupit, avulsit, abrupit. The future of Pihel (which conjugation

denotes intensity). It is read twice in the Psalms, in the 3rd person singular, יְבֹהֵקׁ, penitus disrumpet, Ps. civ. 14. In the 1st person plural בְּבַּרְּקָה, with ה paragogic which is in common to the 1st person of the future in both numbers, (") being changed into (:) pro בַּבְּרָּקָה The termination ה, usually called paragogic, implying exhortation and encouragement. The prefixed ב, nos, being derived from אבהובה, אבהובה, אבהובה, we.

With the prefix ב, it has the same power as the simple ב, as אַרָּה. a Yehovah. With Maccaph it changes (··) into (··) and is written אָרָה אָרָה, et. According to Gesenius אַרָּה originally denotes "this," מֹעִידָה, the trace of which sense may be discovered in Ez. xliii. 7, and xlvii. 17, 18, 19, where אַרָּה is substituted by אַרָּה, in the following verse 20.

[65.] מוֹסרוֹת (mo-sero-thémo) vincula eorum. Targum catenas eorum. From סלי, erudiendo castigavit, comes the heemantic noun, חסוֹם, vinculum, 'being changed into ', or סמֹס, instead of סמֹס, from אמר אם, he bound. In the plural it admits both terminations, בי and חֹי; whence in the masculine form with affix and prefix, and ישׁ מוֹסרים, solvisti vincula mea, Ps. exvi. 16, (with (') instead of (:) contrary to analogy). In the feminine מוֹסרים וֹמִי (oomose-rothehem) et vincula ipsorum, Ps. evii. 14. It is found also with the poetic affix ישׁ , especially in the metrical books. Also with ', my, ', his, בוֹסרי, ehem, their. From the root ישׁ, comes the noun מוֹסרים, instruction, discipline. The singular occurs only as the name of a place, Deuter. x. 6, מוֹסרים, to Moser.

[66.] וְבְּשֵׁלִיכָה (věnash-leecha) et projiciamus. From אָשׁלִיקָה, in Hiph; השׁלִיךָה, jecit, projecit, abjecit, as of children exposed by the mother. The future Hiph, thus אָשֵׁלִיךָּ, projiciam; פּנִישִׁלִּיךָ, et

projecisti, (with conversive future), and (") in place of , תשליכני, projicies me, and with conversive, et projecisti me; בשליה, projiciemus, and with המשליכה.

[67.] מַבְּלֵּהְ (mim-mén-nu) a nobis. מָלָן, a preposition, a, ab, abs, de, e, ex, præ, with a prefix מָבִּל , et ab. With 'paragogic 'בָּל, כִּלְּבָּל paragogic, ab, præ. With affix מָבָּל , a me; מְבָּל , ab unoquoque eorum. But with affixes it more usually casts away and doubles ב, as בְּבָּל , a me; קבּבָּל, a te, and before a pause בְּבָּל . Also מִבְּלַבּל , ab illa; מִבְּלַבּל , a nobis, and ab illo; for בּל , is an affix of the first person plural, and third singular for בּל, bim, it; and בּל, us.

[68.] עבֹתים: (gnabho-thé-mo) densos funes eorum. From אָבּה, in Pihel, contorsit, condensavit, complicavit, comes the noun common אָבּה, contortum, funis contortus, scil. of three cords. In plural with a prefix אָבֹרִים, in funibus, Ps. cxviii. 27. And with affix אָבֹרִים, by the LXX. דֹאי ζυγὸν ἀντῶν, jugum eorum. In addition to the plural masculine אָבֹרִים, it is also found in the feminine אַבֹרִים in Kal is not used.

## VERSE 4.

[69.] מַשֵּׁב (yo-shébh) sedens. The participle Ben. Kal, and without ו, משׁב, (vid. Gram. p. 5, note a), sedens, habitans, from מַשֵּׁי, Num. xiii. With prefix וְשִׁבּים, et sedens; קישׁב, qui sedens es, with relative. In the plural יִשְׁבִים, in regimen, יִשְׁבֵּים, and without וֹשְׁבֵים and יִשְׁבֵים, et habitantes. With affix יִשְׁבֵים, habitantes ejus, i. e. its inhabitants.

[70.] מַמֵּים (bash-sha-má-yim) in ipsis cælis. מַמֵּים, cæli, is not found in the singular, but is rendered indifferently cælum and cælos.

Before a pause it is written מַמֵּים, (-) being changed into (-). With

prefixes השמים, isti cali; שמים, et cali. Once, Ps. xxxvi. 6, it is found בחשמים, in ipsis calis, the השמים, in emphatic being excluded at other times. בחשמים is a dual noun, compounded of שמים is a dual noun, compounded of שמים, ibi, and בים aquæ, as the clouds rest there. The dual form denotes the equal distance on both sides, or the two poles of the world, or rather the waters above and below the expanse. For שמים, cali, denotes not only the abode of the blessed, but also the air. In regimen שמים becomes שמים, and reduplicated מים מים, aquæ ejus; מימיה, מימיה, מימיה, מימיה, מימיה, מימיה, aquæ ejus; מימיה, illorum; מימיה, nostri. Modern grammarians derive מימיה, to be high, lofty, hence Heaven, and deny its composition with שמים.

[71.] ישַּׂחְקְּהְ (yis-chāk) ridebit. The 3rd person singular, future Kal, and found in this person only, (-) being changed into (-) because of the pause; whence in the plural יְשִׁהְּהָ, ridebunt. From שׁׁחַה, lusit, risit, derisit, risum fecit (said of any thing playful, even of war), also contempsit, for whatever is despised is ridiculed.

[72.] אַרְּכִּי (Adho-nái) Dominus. The Targum renders it קריבי, verbum Domini, denoting Messiah, who is The Word of God, from אָבָּי, dixit. From אָבָּי, basis, comes אָבּי, Dominus, as it were the basis and prop of the family or house; and as the Latin Dominus is derived from domus, so God is called Adonal by the Hebrews, as he presides over the universe, which is His house; or it may be derived from אָבּי, domineer, judge. When in regimen it forms אָבּין (י) being changed into (-:). In Ps. exxxvi. 3, it is found in both the absolute and constructed forms of its plural. Confess אַבּרְיִבִּי אַבְּרָיִבְּיִר אַבְּרָיִבְּיִר אָבִי אַבְּרָיִבְּיִר אָבְּרָיִי אָבְּרָיִבְּיִר אָבִּרְיִבְּיִר אָבִּרְיִבְּיִר אָבִּרְיִבְּיִר אָבִּרְיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְּיִר אָבְּרָיִבְיִי אָבְּרָיִבְּיִר אָבְּרָיִבְיִי אָבְּרָיִבְיִי אָבְּרְיִבְּיִר אָבְּרָיִי אָבְּרָיִבְּיִר אָבְּרָיִבְיִי אָבְּרָיִי אָבְּרָיִי אָבְּרָיִי אָבְּרָיִי אָבִייִ אָבְּרָיִי אָבְּרָיִי אָבְּרָיִי אָבְּרָיִי אָבְּרָיִי אָבִיי אָבְּרָיִי אָבִיי אָבִּרְיִי אָבְּיִי אָבִיי אָבְּרָיִי אָבִיי אָבְּרָיִי אָבְּיִי אָבְּרָיִי אָבְּיִי אָבְּיִי אָבְּיִי אָבִיי אָבְּיִי אָבְּיִי אָבְּיִי אָבְּיִי אָבִיי אָבְּיִי אָבִיי אָבְיִי אָבִיי אָבִיי אָבִיי אָבְיי אָבִיי אָבִיי אָבִיי אָבְייִי אָבִיי אָבְייִי אָבְיי אָבְיי אָבִיי אָבִיי אָבִיי אָבְייִי אָבִיי אָבִיי אָבְייִי אָבִיי אָבְייִי אָבִיי אָבְייִי אָבְיי אָבְּיִי אָבְיי אָבְיי אָבִיי אָבִי אָבִיי אָבִיי אָבְיי אָבִיי אָבִיי אָבְיי אָבִיי אָבְיי א

in [49] supra), and is put for the singular absolute, Dominus and so differs from אַלני, Dominus meus, and אָלני, Domini mei. With the prefixes אָלָרָי, and ז, it casts off (-:) and forms אָלאַלני, et Domine mi; לאַלני, Domino meo; באַלני, in Domino meo. Accent, Rebhia-Geresh.

[73.] ילעג (yil-hagh) subsannabit. Future Kal, 3rd person singular from לְּעֵב, subsannavit, derisit. Anglice, to sneer at, or curl the lip. The LXX. render it by the verb μυκτηςίζω. This verb is used by the Hebrews with , the sign of the dative, which therefore follows. It is found in the Psalms, in the 2nd person singular, also הולעג.

[74.] לְמֵּוֹ (la-mo) eis vel in eos. Compounded of ל, to, which with an affix takes (ד), and of in, them, the poetic affix used for the prose מו and מו.

### VERSE 5.

[75.] אַ (az) tunc, ex tempore. It is used of past and future time, and with paragogic, אַרָּ, tunc, only found in Ps. cxxv. Also with prefixed אָרָה, qu. ex tunc, ab eo tempore, postquam. Quis stabit coram te, אָרָה, a tunc, (i. e. tempore,) iræ tuæ. Targum, a tempore quo invalescit ira tua, Ps. lxxvi. 8. When put absolutely it denotes past ages, as in Ps. xciii. 2. Parata est sedes tua אָרָה, ex tunc, which the Targum renders אָרָה, a seculo; and the LXX. ἀπὸ τότε, ex indé. Accent, Mahpahh.

[76.] יַבֵּר (yedhab-bér) loquetur. From דָבַר, locutus est, dixit. Future Pih. which is thus declined in the Psalms אַדְבַּר, loquar, (and with a paragogic (··) being changed into (·), אַדְבַּרָה, eloquar. Before a pause it resumes (··), as אַדְבַּרָה, et, Ps. xl. 6; אַדְבָּרָה, loquêris; יִדְבָּר, loquetur; and with the accent retracted, יַדְבָּר, יִדְבָּרָ,

loquetur os meum (and feminine הַּדְבֵּרוּ, הַּדְבֵּרוּ, loquemini. With paragogic, יְדְבֵּרוּ, where (·) is used for (·), on account of athnac. יְדַבֵּרוּ, loquentur; hoquentur, the (·) under being lost on account of the previous chirek, Ps. lxxiii. 8. Also יִדְבֵּרוּ, et locuti sunt, Ps. lxxviii. 19, where the shevated letter rejects dagesh, which vau conversive should have given it, for וּיִדְבֵּרוּ

[77.] אלימוֹ (e-lé-mo) ad eos. אָלִימוֹ a preposition, ad, apud, juxta, is used sometimes for אָלִימוֹ , super, propter (and therefore all verbs which are construed with אָל, are also construed with אָל. It is written with (יי) to distinguish it from the name of God, אָלי אָל אָלָּיִם , et super dolorem, or de dolore, Ps. lxix. 27. It assumes the affixes of plural nouns, and takes (··) with the light affixes, as אַלִים: (and in a pause אַלִים: אָלִים: אָלִים: אָלִים: אָלִים: אַלִּים: אַלִים: אַלִּים: אַלִים: אַלִּים: אַלּים: אַלּים: אַלּים: אַלּים: אַלִּים: אַלִּים: אַלּים: אַלּים: אַלִּים: אַלּים: אַלים: אַלּים: אַלּים: אַלּים: אַלּים: אַלּים: אַלּים: אַלִּים: אַלים: אַלּים: אַלִּים: אַלּים: אַלּ

[78.] IDNI (bheap-pó) in irâ sua. Targum in fortitudine sua. From Fin, naribus flare (as the angry are wont to do), is formed by syncope, the noun masculine Fin, naris, nasus, sometimes put for the whole face or countenance, as being the most prominent part thereof. Also for fury and wrath, of which the distention of the nostrils is the indication. With prefixes Find, ab irâ; Find, et ir irâ. In the dual and with an affix it assumes dagesh to compensate the loss of I, as INDN, nares; Find, ira tua; IDN, ejus; IDN, eorum. With prefixes IDN, in irâ mea; FIND, tuâ; IDN, ejus; IDN, eorum. With prefixes IDNI, in irâ mea;

[79.] יבְּחֵרוֹכִי (oo-bha-charo-nó) et in furore suo. Root הַּדְרָּדְּ, arsit; hence הְדִּרוֹן, ardor, æstus, ira, furor, and once adustum, is a noun masculine formed by the heemantic syllable זוֹ. In regimen and with affixes (r) being changed into (-:), it forms הַרוֹן. With

prefix קבורון אפר, ab ardore iræ tuæ (which Bertram says is the infinitive Kal, with paragogic, ab æstuando), also וְחֵרוֹן, et æstus. With an affix, in loco; and once in the plural הרוֹנֶיך, æstus tui, Ps. lxxxviii. 17.

[80.] בהלמוֹ (yebha-halé-mo) conturbabit eos. From הבהל in Pihel, festinare, accelerare, oftener taken in a bad sense, and hence, temerè vel inconsulto agere. Also to hurry another so as to cause him to act hastily. The future Pihel, which is declined in the Psalms with affixes, thus 2nd person הבהלה, conturbabis eos, and in the 3rd person as above. Here dagesh, the sign of the conj. Pihel, is absorbed, as a guttural does not admit it, and the final (") in בהל בהל changes into (-:) on account of the affix. i at the end is a poetic addition, see [74]. Accent, Soph Pasuk preceded by Metheg.

### VERSE 6.

- [81.] (va-aní) et ego. אָבֶּי, ego, a pronoun of the first person; before a pause it is written with (דּוֹב, Ps. vi. 3. With a prefix, et ego, where has (-) before (-:), Gr. Ch. X. 2, 3. It is read also in another form אַנֹב, ego. Vid Gr. Ch. V.
- [82.] יבולים (na-sách-ti) inunxi. Targum inauguravi, LXX. אמדניסים (na-sách-ti) inunxi. Targum inauguravi, LXX. אמדניסים (na-sách-ti) inunxi. Targum inauguravi, LXX. אמדניסים (na-sách-ti) inunxi. Targum inauguravi, the Psalms only in this place, from לכם, fudit, perfudit, libavit, inauguravit, regem constituit, which was done by anointing with oil. Hence במבן, a libation, or oblation of liquid things (as מְבֶּבֶּה, was of dry things), plural במבים, in regimen; במבים, which, with the affix מַבֶּבָּה, their drink-offerings, Ps. xvi. 4.
- [83.] אַלּיִּלָּ (Tsiy-yōn) Sion. From אָלּיִי, siccitas, comes צֵּילוֹן, the name of a mount, from the dryness of the place, on whose summit was a citadel, which, when taken by David, was called The City of

David; also The Mount of the Lord, and of Holiness, at the north side of which lay the Temple. It is found with the prefixes n, ex, n, in, and n, de, Ps. lxxxvii. 5.

[84.] הרר (har) montem. Contracted from הרר, mons.

[85.] קְּדְשֵׁי (kodh-shi) sanctitatis meæ. From קַּדְשֵׁי (kodesh) קּדְשֵׁי (kodesh) קּדְשֵׁי (kodesh) sanctitas, res sancta (the opposite of which is הַוֹלְה profanum). With prefixes מַקְּדָשׁ , ex sancto; שִּקְּדָשׁ, in ipsa sanctitate, (ה emphatic being excluded). With affixes ה in the penult. changes into (י), kametz chatuph, and (י) into (:), hence קִּדְשׁי, sanctitas mea; קִּדְשׁי, (and in a pause , בַּקְדָשׁי, sanctitas tua; אַבְּקָדִשׁי, ejus; יוֹרָשׁב, in sanctitate mea; בַּקְדָשׁי, ad sanctitatem ejus.

## VERSE 7.

[87.] אָל־ (el). Is a preposition, ad, in, super, so as to mean enarrabo super, or de statuto; concerning the decree, or in decretum, for a decree, compare אָאָל, Ps. lxix. 27, (26), which the Vulgate renders et super.

[89.] אמר (amár) dixit. Præt. Kal, which is thus declined in the Psalms אמר אמר, dixit ille, locutus est, i. e., with another or with himself, cogitavit; אמרה, et dixit; אמרה, dixisti, Ps. xvi. 2. אמרה, dixi; אמרה, dixerunt; אמרה, et dixerunt.

[90.] בֵּבֵי (bení) filius meus. From בָּבַי, ædificavit, comes בַּ, filius; as parents rear up their children. Its synonyme is בַּב. It is used as well of animate as of inanimate things, Ps. lxxx. 16. Et super בַּב, filium quem roborâsti tibi, i. e. the branch, which springs from the tree as a child from the parent. In regimen it is always marked by (e) with or without maccaph, as בַּרִיבִּיבִיב, filius Yemini (Benyemita), Ps. vii. 1, or בָּבָּן בְּאַמִים, filius, i. e. catulus unicornium, Ps. xxix. 6. With prefixes בְּבָּן, et filius; בַּבָּן, in filium; בַּבָּן, filio. With an affix (e) changed into (e), it becomes בַּבּי, filius meus; בַּבּי, filius ejus, vel suus.

[91.] הַהָּא (at-ta) tu; es understood, as the personal pronoun implies the verb substantive. For הַהָּא, see Gr. p. 18. Before a pause as in Ps. xvi. 2, it is sometimes written הַהָּא. With a prefix הַבְּאָר, ettu; or הַ omitted, הַאָּר, Ps. vi. 4, in which form it is found five times in Scripture. In plural בּהַא, vos.

[92.] הַּלִּים (hay-yóm) hoc die. הַיִּי, dies, sometimes taken for the natural space of twenty-four hours, sometimes for the day-time only. Doubled הַ יֹם יוֹם, die die, means daily, Ps. lxviii. 20. With

a prefix מיוֹם, a die; חיוֹם, hic dies, hodie; פִיוֹם, sicut dies; יוֹם, in die, or de die; מִיוֹם, in die. And ח emphatic being excluded, בּיוֹם, in hac die; מיוֹם, sicut hic dies; once with an affix ימים, dies ejus, Ps. xxxvii. 13. Targum ימים, dies calamitatis ejus. Its plural is ימים, days; but ימים, with dagesh is the plural of ימים, the sea.

[93.] ילְדְתּיְדְּ (yelidh-ti-cha) genui te. Præt. Kal, 1st person singular from ילִד, genuit, but more properly applied to females in the sense peperit, parturivit. Thus declined ילד, genuit, or יִלְדָתִי, genuit; ייִלְדְתִּי, genuit, or יִלְדְתִּי, genuit; יִלְדְתִּי, genuit. With the affix אָ, the (י) of the first syllable is shortened into (:) and (-) of the second radical is changed into (·) for euphony; hence יִלְדְתִּיְדְּ Hence יִלְדְתִּי, puer, Ang. a lad; מוֹלְדְתִּי, nativity; and הוֹלְדְתִּי, feminine plural, generations.

#### VERSE 8.

[94.] שׁאֵל (she-al) pete. The imp. Kal, from אָשָּאל (rogavit, petiit, quæsivit, postulavit. Plural שׁאֵל, petite, for אָשָּאל, with (-:) under a guttural, Ps. cxxii. 6. Hence אַאָּיל, the grave, as if always unsatisfied, vid. No. 299. Or if א be here considered a substitute for אָל can mean hollow, cavity, hence pit, hell.

[95.] אָרָהְלָהוֹ (ve-ettená) et dabo. אָרָהְלָהוֹ, is the 1st person singular future Kal, from נמון (No. 29), with ה parag., (-) being changed into (:). Also in Ps. lxix. 12, הַאָרָהָה, where ז conversive before a guttural requires (י). With affixes אָרְהָהָה, constituam eum. In 2nd person הַאָרְהָבָה, trades me; הַאַרְבָּה, eum; מְלְהַבָּה, dabis (efficies) nos ut oves, &c., Ps. xliv. 12. הַּאָרָבָה, dabis vel pones eum, Ps. lxxiv. 14. In the 3rd person and with ז conversive בּיִּהְיִבְּרָבּר, et tradidit eos, Ps. cvi. 41.

[96.] בחל (na-hhala-thé-cha) possessionem tuam. From בחלה, possedit, comes בחלה, noun feminine possessio, whatsoever is ceded gratuitously to another. Once written with ה, Ps. xvi. 6, בחלה.

With a prefix לבחלה, in possessionem. In regimen ה is changed into ה, (vid. Gram. p. 16), כחלת, With affixes, ה heing changed into ה, it forms בחלת, (and in a pause קהלתום), possessio tua, or with ו, et, prefixed; בחלתנה, ejus; בחלתנה, nostra; בחלתנה, in possessione tua; בחלתה, et in possessione ejus; ובחלתם, et possessio eorum.

[97.] THINK (va-ahhuz-zathecá) et hæreditatem tuam. From TIN, prehendit, apprehendit, tenuit, comes the noun feminine without plural THIN, apprehensio, hæreditas, res possessa, as a country house or field. It has a dagesh euph. and is read only in this place in the Psalms, the final T being changed into T, because of the affix T, thy.

[98.] יבָּבָּא (aphsé) fines. From בַּאַ, finivit, cessavit, comes the noun masculine בַּאָל, finis, terminus, the extremity of any thing. It is formed like בָּאָלָ, No. 26, and therefore in the plural makes בּיבָּא, and in regimen בַּיבָּא, in which form it is read five times in the Psalms, being always followed by בְּיַא, terminos terræ, i. e. the inhabitants thereof. With a prefix בְּיִבְּאָל, in fines terræ, Ps. lix. 14. בַּיִּא is also used in the sense, nisi, tantum, tantummodo, &c.

# Verse 9.

[99.] הֵרְעֵׁם (tero-hém) confringes eos. Targ. conteres eos. LXX. אפּנּעִּמינוֹגָּיִגְּיִם (tero-hém) confringes eos. Targ. conteres eos. LXX. אָרָעָה מּיִזְיּנִיגָּיִנְ (tero-hém) confringes eos. Targ. conteres eos. LXX. אָרָעָה וּתְּעִינִּיִּגְּיִנְ וּתְּעִינִּיִּגְּיִינְ from הַּרְעָּתְ, pavit, rexit; hence in Rev. ii. 27, אַנּעְמִינִּינִ מִּטְּיִינִינִּינְ, reget eos, &c. From the root אָרְעָעָן, fregit, contrivit, comes the future of Kal, 2nd person regularly הַרְעַע , tirhoang, and casting away one אַרְעָּעָן, and with the affix בּיִּגְיִנְ it forms בּיִבְּיִבּ, This verb is rather Chaldee than Hebrew, being used for מְבִילָּיִן, of the same signification, צ being changed into אַר. Accent, Tiphhha anterius.

[100.] ២៤ឆ្នាំ (be-shébhet) virgâ, Σ only signifying the instrument. ២៤ឆ្នាំ, virga, sceptrum, baculus, a noun of common gender, but more frequently masculine. A pastoral staff, denoting the chief tribual authority. From the Syriac ២៤ឆ្នាំ, extendit, for the Hebrew verb is ២៤೬, porrexit. Sceptrum is evidently related to σχήπτω.

[101.] בּרֵזֶל (barzél) ferri, i. e. ferrea. The substantive for the adjective, a noun masculine of four letters without a plural; בֵּרֵזֶל also signifies all implements made of iron, as, fetters, chains, &c., as in Ps. ev. 18; בֵּרְזֶל בֵּאָה נְפֵּשׁׁיִן, anima ejus ingressa est ferrum; and Ps. evii. 10, vincti afflictione, בְּרֵזֶל, et ferro, i. e. compedibus.

[102.] פּבֶּלִי (kich-lí) sicut vas. From בּבָּלִי, perfecit, comes the noun masculine בְּבֶלִי, vas, instrumentum, applicable to every vessel which is perfectly finished. It is found also in the Psalms with the prefix ב, as in Ps. lxxi. 22; בּבֶלִי, in instrumento; in both cases ב and ב are marked with (.) on account of the following (:). Accent, Tiphhha posterius.

[103.] יוֹבֵּר (yo-tsér) fingentis, i. e. figuli. The Benoni participle of Kal (which supplies the place of a noun), from אבר, finxit, formavit. It is attributed both to God and man, and means quovis modo aliquid effigiare. It is found without in Ps. xeiv. 9, thus אבר, and with הוויבר, and with הוויבר, qui format.

[104.] [TYPD] (tenap-petsém) penitus dissipabis eos. Targum, disrumpes eos, and the LXX. confringes eos, scil. συντρίψως αὐτοὺς. The future of Pihel with the affix [2], them, which causes (...) ultimate to be changed into (:). From YDD, sparsit, dispersit, dissipavit. It is said of any scattering which implies breaking. Hence in Ps. cxxxvii. 9, YDD, and shall dash.

#### VERSE 10.

this the adverb תְּהָשׁ, nunc, jam, expressing the present time, or that about to arrive immediately. With prefix תְּבֶּשׁה, et nunc, and before a pause תְּבֶּשׁה, and without תְּבֶּשׁה. Also תְּבֶּשׁה, ex hoc nunc, i. e. ex hoc tempore.

[106.] הישׂכילה (has-kee-lu) intelligite. The imperative of Hiphil, 2nd person plural, with dagesh lene after (:), facite ut intelligatis, studete ut sapientes sitis. From שׁבֹל, prudenter se gessit; but more commonly in Hiphil, intellexit, intelligere fecit, as being the cause of prudence to one's self or others. Its primary meaning in Kal is secundari, prosperari. Hence שׁבֹל secundari, prosperari. Hence

[107.] הֹלְּכֵּרוֹּלְ (hiv-vá-seróo) erudimini vos. Imp. plur. of Niph., 2nd person plural, 'being changed into 'dageshed. From 'ס', se erudivit, castigavit, scil. in word or deed. The Targum renders it, receive chastisement, referring to morals. The Præt. of Niph. is סָלֹבּר nosar; future אָלְבָּר , evvasēr; imper. הַּוֹבֶּר, inf. idem; Part. Ben. בּוֹבַר.

[108.] אַכּטּי (sho-phetè aretz) judicantes, i. e. judices terræ. The nominative plural masculine in regimen for שׁכּטּי of the Ben. Kal, of the verb שַּבָּשׁי, judicavit, either simply declared what was legal or illegal, or relatively, absolved or condemned the accused. The Ben. Kal, שַבְּשׁשׁ or שִבּשׁי or שִבּשׁי, judicans, is also used as a noun, judex. It is read with a prefix, Ps. cix. 31, שׁבָּשׁשׁי, a judicibus; and with an affix, Ps. cxli. 6, שֵבְּשׁיִה, judices eorum; judex noster, Is. xxxiii. 22.

#### VERSE 11.

[109.] עבדה (gnibhdoo) colite. The 2nd person plural imperative of Kal, from עבד, servivit, implying servitude, whether free or constrained, but when used in reference to God or the earth, it signifies coluit. In the Chald. עבד signifies facere, because servitude im-

plies doing somewhat. The dagesh lene is omitted in עַבְּדוּ after the (:) as this sheva comes from a long vowel; viz. singular עַבֹּד. Hence עַבֹּד, servus, and עַבֹּדְה or עַבֹּדְה, servitus.

[110.] בֵּרְצָּהְה (beyir-a) in timore. From רָּבְּרָאָה, timuit, comes the noun feminine בְּרָבְּיִה, timor, reverentia, pietas in Deum, religio; for reverential fear is the chief thing in the worship of God. Hence Horace uses "Metus Deorum." In regimen it becomes רְּבִּרְאָה, (Gram. p. 16). With prefixes בְּרָבְּהְ, in timore, and בִּרְבָּאָה, ad timorem. With affixes it changes הווה הווה הווה אווי לירְצָּרָה, cum reverentia tui; לִרְבָּאָרָה, in timore tuo; לְּרַבְּאָרָהְ, et sicut timor tuus, Ps. xc. 11.

[111.] בְּלֵלוֹ (ve-ghee-loo) et exultate. The Septuagint read מּמּוֹ (ve-ghee-loo) et exultate. The Septuagint read מּמּוֹ בֹּעִים (ve-ghee-loo) et exultate. The Septuagint read מּמּוֹ בֹעִים (ve-ghee-loo) et exultate. The Septuagint read מּמּוֹ בּעֹים (ve-ghee-loo) et exultate in timore. The 2nd person plural imperative of Hiph. of the form בּעָּר, (Gram. p. 84), and would therefore by analogy be בְּעִלוֹן, but the characteristic הוא is removed by aphæresis, which leaves בְּעִלוֹן, from בְּעָּר, exultare, and implies an exhibition of delight by some outward gesture; in which it differs from שִּבְּעִין, lœtari. Modern grammarians adopt a root as well as אוֹ בִּעֹלֵוֹן, and declare בּעִילִין to be Kal, not Hiph.

[112.] בּרְעֵּרְה (bir-ha-dhá) in tremore. A noun feminine without plural from קביד tremuit. It is found twice in the Psalms, scil. Ps. xlviii. 7. בּרְעָרָה , tremor, and with a prefix בּרְעָרָה, where ב has (·), on account of the following sheva.

## VERSE 12.

[113.] בשקה (nash-shekoo) osculamini. Targum, receive instruction, and the LXX. לפּמֹלֶבמילֹּג המוֹלִנוֹג, apprehendite disciplinam; (perhaps they read בשבׁב from בשב, apprehendit, and understood בשב filium, as signifying purity of life and doctrine). בי is the imperative

plural of Pih. from בשׁק, osculatus est, osculum præbuit, meaning thereby respect and obedience.

[114.] בן (bhar) filium. A Syro-Chaldaic word, instead of the Hebrew ב, filius. Hence the proper names in the N. T., as Simon Bae [מות אם, Βαρνάβας, Βαρνίμαῖος, &c. It is read only in this place and in Prov. xxxi. 2, with an affix בל for בל, fili mi. Some translate this passage, osculamini purum, deducing ב, purus, from בר, purum esse. Hence בן and ב, wheat, after it has been sifted. Accent, Pazer.

[115.] אָבֶּ (pen) nè fortè. A particle of doubt and negation added to futures only, equivalent to אַלְּשֵׁ, nè fortè, ne quando, ut non, nè, derived from אָבָּן, dubium esse, hæsitari. Gesenius makes בָּן, a noun in regimen from בָּבָּר, which might be derived from בַּבָּר, implying remotion, clearing up.

[116.] אָרָהְ (ye-enaph) irascatur. The future of Kal, 3rd sing., from אָבּהְ flare naribus (ut solent irati). In the 2nd person אָבּהְ, irasceris, Ps. lxxix. 5, and lxxxv. 6. In the 3rd person singular אָבּיּרִי, irascetur (for אָבֹרָּיּ), the guttural א, that it may be uttered, has (י:) under it, and therefore changes the preceding (·) into (·), vid. Gram. p. 58. [For יוואברר No. 48].

[117.] יבער (yibh-hár) exardescet. The future of Kal, which is found in the Psalms in the 3rd person singular only, from בּבּר arsit, exarsit, combustus fuit (of which the opposite is בּבָה, extinctus fuit. The masculine יבער, signifies cùm exarserit nasus ejus, i. e. burning with anger. The feminine בּבָר, ardebit, comburet; and with conversive הַבְּער, et exarsit (ignis), Ps. cvi. 18.

[118.] במעט (kim-hát), quasi parum. LXX. בּ דּמֹצְנּוּ, cito, in brevi. From מַעָם, diminutus fuit, comes the noun masculine במעם; ramentum, a chip, small piece, thence paucity in general, &c. With

verbs it takes the nature of an adverb, as in Ps. viii. 6, Fecisti eum deficere, מעם, parum ab angelis. With המעם implying similitude, secundum parum, &c. In the plural it takes dagesh euphonic, as מעמים, pauci, Ps. cix. 8.

[119.] בֵל־הוֹמֵי (col hhose) omnes sperantes; בֹל (see No. 33). On account of Maccaph it changes i into (י), (see Gram. p. 6), and makes בַּלְּה, omnis, omnes, omnia. With prefixes בַּלְּה, in omni, in toto; בְּלַרְי, omnibus; מַבְּלִּר, ab omni; בַּלָּר, secundum omne. "Observe, the Masora has noted two places in the Bible in which is marked with an accent, and therefore in these places it is to be pronounced cal, not col, once in Ps. xxxv. 10; בַּלְ עַבֵּלִרִי (cal) omnia ossa mea. Also in Prov. xix. 7, בּלְ עַבְּלִרִי (cal) omnia ossa mea. Also in Prov. xix. 7, הווידי משונה משונה משונה משונה ביי משונה משונ

[120.] יחוֹם, from החֹםה, recepit se ad aliquem; to seek protection under any thing, whereby one might be safe from injury from above. Hence, when transferred to the mind, it signifies fidit, confidit, speravit. The Ben. Kal, in the singular החֹםה. In the plural radical is excluded along with the previous vowel, whence מוֹם sperantes, confidentes. And with החוֹם is qui confidunt; and excluding המוֹם emphatic בּבּ החוֹם is qui confidunt in te. In regimen ישוֹה, confidentes. Moreover, in this passage there is an enallage of the construct for the absolute state, but this word is almost always construed with בּוֹם, which therefore follows.

[121.] in (bho) in eo; is the preposition in, and if the singular affix (see Gram. p. 23), with a prefix in, et in eo.

N.B.—The change of לְדִ into יִי in the word יִלְדְתִּיךְּ, [No. 93], has been ably accounted for in the 11th edition of Gesenius's Hebr. Gram. § 27, 3.

# PSALMUS III. 3.

#### VERSE 1.

[122.] מוֹכוֹר (mizmór) psalmus. A heemantiv noun masculine without a plural, signifying a poetic song set to music, sometimes found with the addition of שׁיר, canticum, meaning a song, first composed for an instrument, and afterwards adapted to the voice; but שׁיר מִוֹמוֹר means the opposite. From שׁיר מִוֹמוֹר in Pihel שׁיר מִוֹמוֹר, cecinit, modulatus est, viz., a concise and short song. Bishop Lowth and others explain the connexion between זמר, with the idea of cutting, namely, the cæsuras, short parallel sentences of Hebrew songs and poetry.

[123.] לְדְּוְדְ (le-Dhaveedh) of David, or inspired to David. LXX. דּבָּ בְּעִיטְלֹּג. From דֹוֹד, amicus, dilectus, comes דֹן, qu. amabilis. The prefix לְ, to, implying that the Psalms were inspired to him by the Holy Spirit, as he says in Ps. xlv. 2, "my tongue is the pen of a ready writer."

[124.] אברום (bebhor-hho) in fugere ejus, for fugâ. From אברום (bebhor-hho) in fugere ejus, for fugâ. From אברום (fugât, aufugât, comes the infinitive of Kal, אום בווים. But on account of the affix i, patach furt. vanishes, and i is changed into (י:), is being prefixed, the mark of the gerund, signifying cum fugeret ipse. אום בווים and אום are aften synonymes, but the latter chiefly expresses fleeing before the enemy or danger, with some exceptions, as Cant. ii. and iv. where it is used of the shadows; whilst אום is more related (even in sound) to "break up," "break through," as אום בווים, a bolt, bar; אום בווים, Gen. xxvii. 43, and Num. xxiv. 11, break up, get thyself off; אום בווים is the poetical epithet of the serpent, on account of its bolting propensity.

[125.] מַפְבֵּנִי (mip-pené) a faciebus, i. e. the features which denote passion. מַפָּנִי , facies, a noun masculine plural from פָּנִים, aspexit, respexit, vertit. In regimen ים being changed into ', (Gr. p. 16), and (r) into (:), and with the prefix מַבָּנִי , a faciebus, vel conspectu.

[126.] אַבְשְׁלוֹם (Abh-sha-lom) Absalom. The rebellious son of David and Maacah. Derived from אַ, pater, et שֵׁלוֹם, pax, meaning the Father of Peace.

#### VERSE 2.

[127.] רבבו (ráb-bu) multiplicati sunt. For רבבו, 3rd person plural pret. Kal, בן by syncope for בן, auctus est, whether in quantity or quality. Before a pause בו becomes .

[128.] אַרְלָּ (tsa-rái) hostes, sive angustiatores mei. LXX. oi אַרֹּגָּ שָּבּ, qui tribulant me. From אָרָ arctare, angustum reddere; אָרָ arctus, angustus, is a participial noun, and as a substantive angustia, a strait, as well of mind as of body; active, hostis vel angustiator, one who drives into a strait. In the plural אַרִי אָרָ and with an affix, excluding אַרָּי, it gives אָרָי, and before a pause אָרָי, in feminine אַרָּי, angustia. It occurs in Ps. iv. 2, with the prefix בּ, in the form אַבָּ, in angustia (הַ emphatic being excluded).

[129.] רבים (rabbim) multi. From רבב (see No. 127), comes the noun masculine רב, multitudo, multus (whence Rabbi, master), et multus. In a pause it is written with (י), בים, et multus. In a pause it is written with (י), בים In the plural it assumes dagesh to supply the defect of the absent letter, and becomes ברבים.

[130.] קְּמֵים (ka-nı́m) surgentes. The nominative plural masculine of בְּיָם, surgens, the Ben. Kal of the verb קָּם, surgere, i being cast off (vid. Gr. p. 85). In the plural it is always taken in a bad sense, for enemies. With affixes, dropping בי, it becomes בְּיִבָּי.

[131.] על (gna-lái) contra me; על receives the affixes of nouns plural, and with the light affixes takes (-), as עלינה, super nos; but with the grave, (vid. Gr. p. 19, note), it takes (-:), as עליהם, super illos.

### VERSE 3.

[132.] אַמֵּרְים (o-mereem) dicentes. The plural masculine of אָמֵר, the Ben. Kal from אָמֵר, dixit, vid. No. 89. Accent, Yerach, preceded by Metheg.

[133.] לְנֵפְשׁׁי (lenaphshee) animæ meæ. From בָּבָּשׁי , the soul, person, or self, as Isaiah, li. 23, that said לְנִפְשׁׁי, to thee, Job. xvi. 4, לְנִפְשׁׁי , to thee in my place; and so the word may be considered, Ps. vii. 3, and ii. 1, not to my soul but to me; a noun of the common gender, but generally used in the feminine. In the plural it changes the former (¬) into (¬), and the latter into (¬), and gives בְּפִשׁׁיֹח , animæ; סְכֵּשׁׁיִם סְכֵּבְּשׁׁיִּח cocurs only in Ez. xiii. 20. Before a pause it is בַּשִׁיֹם, and before affixes it first changes both (¬) into (¬), and then the former into (¬), thus בּבּשׁׁיִּם, anima mea. According to Parkhurst בּבָּשׁׁיִּם properly signifies a creature that lives by breathing; hence, the animal frame, including the affections and desires. Accent, Merka Mahpachātum.

[134.] אין (pronounced ain) non or nulla. This form is used in the continuation of a sentence for אָרָן, a negative particle equivalent to אָרָ, non, but always implies the substantive verb, and is therefore used only with nouns, pronouns, and participles.

[135.] ישׁוּעְהָה לוֹ (yeshuhatha-llo) non (est) salus ei. From the root ישׁוּעָה, salvavit, comes the noun feminine ישׁוּעָה, salus, and emphatice, with the double feminine sign ישׁוּעָה, no salvation at all, as if alluding to his great wickedness in the matter of Uriah.

[136.] is (llo) ei; is the sign of the dative, and i the pro-

nominal affix, as ילוֹ, et ei. Here to supply the absence of Mappach, אוֹלה has dagesh forte, which is called by the ancient Hebraists אָרָחִיק, athe-merahhik, i. e. veniens e longinquo, and is one kind of the dagesh euphonic of the moderns.

[137.] באלהים (be-lo-heem) in Deo. In the Elohim. A noun plural formed from the singular אַלהּ, Deus, by the exclusion of patach furtivum and the point mappik. This name Elohim is attributed in the Psalms, not only to the Godhead, but also to angels, as in Ps. viii. 6, and even to the great ones of the earth, as in Ps. lxxxii. 1. With the prefixes אַכּלהּים, it has (··), aleph being quiescent, as בּאלהִים, for בֹּאלהִים, in Deo, or per Deum. Perhaps from אַכּאָר, jurare, or from the Arabic אַכּאָר, (aliha) colere. "Thou shalt fear the Lord thy God, and serve Him, and swear by His name," Deut. vi. 13.

[138.] אַכָּלָה (sela). This word occurs above seventy times in the Psalms, and thrice in Habakkuk, always at the end of a sentence, and never in construction. It is derived from ס ס ס אַבְּיבָּ, to elevate, and was most probably a note of music, or direction to the singers in the Temple to raise their voices or instruments at this period. The LXX. render it by Διαψάλμα, which signifies a variation in singing or melody. Bishop Hare says, "Ad cantûs rationem unice spectat." Gesenius combines אַבְּיבָּ, אַבְּיבָּ, sileo, and thence deriving a substantive אַבָּיבָּ, which with אַ of direction becoming אַבְּיבָּ, ad silentium! he considers as a sign of the pause where the singing ceased and instrumental music began.

# VERSE 4.

[139.] מֵבֵּלְ (māghēn) clypeus. This is translated by the LXX. מֹינוֹלְהַאֹּהְאַהְאַהְאַהְאַהְאַרְהָּהְ (māghēn) בּבָּר (māghēn) בּבְּר (māghēn) בּבְר (ma

[140.] בְּעֵּדִי (bahadhi) circa vel pro me. From עָּדְי, transit, comes עָדִי (bahadhi) circa vel pro me. From עָדִי, transit, עַדי comes עָדִי (With the prefix ב, it is e.g., which, with affixes, changes patach into the composite chatephpatach, which therefore points the preceding with patach, (Gr. p. 58), and hence the form בַּעִדי (Moderns give the root בַּעַד compared to the Arabic בַּעַד , distitit.

[141.] בבודי (kebhodee) gloria mea. From the verb קבודי, gravis fuit, comes the noun בבוֹד, gloria, which, in regimen and with affixes, changes (ז) into (:) (Gr. p. 56), as in this place. But with a prefix it preserves (ז), as in הַבְּבוֹד, illius gloriæ. Accent, Rebhiageresh.

[142.] המרים (oo-mereém) et exaltans; ין, et, is here read ין, because "it always assumes this form before its cognate labials, ב, ב, ב, and words whose first consonant has (:)," as הַּבְּעָשׁ, Ps. iv. 4; בְּּבְּעִים, ps. iv. 4; בְּּבְּעִים in which מֵרִים is the Partic. Ben. in Hiphil, from הוא מונים, from בקים, בקים, surgere. (Vid. Gr. p. 85).

[143.] ראשׁים (rosheé) caput-meum; איל, a noun masculine, caput, initium cujuslibet rei. Plural ראשׁים. In this word and four others the plural is marked by (ד), viz., יוֹם, a day, עִיר ; עִיר אָיִר , a city, עִירים, אָנוֹשׁ, a (poor) man, אָנוֹשׁ, a house, בּתִּים; being probably formed from obsolete nominatives.

### VERSE 5.

[144.] קּוֹלִי (kolee) voce meâ. For בְּקוֹלִי, in vel cum voce meâ. From קּוֹלִי, vox, sonus, a noun masculine with a plural feminine. It comprises all sounds, even thunder, Greek φωνὶ Διὸς, vox Jovis. In Ps. xviii. 14, it is found without i, as קֹלוֹי, vocem suam; and in Ps. xciii. 4, in the plural feminine with a prefix, as סָקּוֹלוֹרוּג, a sonis aquarum.

[III.—6.

[145.] אקרא (ekrá) clamabo, here used for clamabam, implying a habit. The future of Kal. (like NYDN, Gr. p. 87), in which the final א quiesces in (ד). From אָקר, vocavit, invocavit. In this word the former & stands for the pronoun 38, ego, and the latter is the radical N, there never being an N servile after any letter which is radical, except the rare case when it stands for 77.

[146.] ייעלני (vay-yahanéni) et exaudiet me, but with conversive of the future, et exaudivit me. From ענה, incipere loqui, exaudire, &c., which in the future Kal is אַעָּכָה, lst person singular; תְּעָכָה, 2nd person singular; יעכה, 3rd person singular, and with the affix

[147.] מהר (mēhár) de monte, scil. Moriæ, on which the Temple was about to be built. As הרר, mons, begins with a guttural, which therefore does not admit dagesh, is pointed with (.); in other cases with (·), as מבית, a domo. In the plural הרים makes הרים, montes, in which it compensates the want of dagesh by (7).

[148.] קרשו (kodsho) sanctitatis suce. Vid. supra, No. 85, and for סלה, vid. No. 138.

#### VERSE 6.

[149.] שׁכֹבְתִּי (shachábhti) Ego accubui. Pret. Kal, from שׁכֹבִתִּי, accubuit. Regular, like למד or למד.

[150.] ואישנה (va-ishána) et dormivi. Removing ו conversive of the future (which takes (7) before a guttural), and 77 paragogic, there remains אישן, the future of Kal, of the verb ישן, dormivit, in which the first radical quiesces in (.). The accent is Merka Mapachātum, a disjunctive of the first class (equal to a colon), preceded by the euphonic Metheg.

[151.] הקיצותי (heki-tsó-thi) evigilavi. The 1st person singular pret. of Hiph. from הקיץ, evigilavit, the Hiph. voice of הקיץ, which

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in the preterite of this voice, and of Niphal generally, takes 'before n and 2, (.), penult, being shortened into (:) or compound sheva (...). (Vid. Gr. p. 84).

[152.] יְםְמֵכְנִי (yis-meché-ni) sustențabit me. The 3rd person singular pret. of Kal, from ממף, sustențavit, with the pronominal affix, me; future מְּמְבֹּוֹךְ, תִּמְבֹּוֹךְ, זְּמְבִּיֹרָ, but on account of the affix, ז, the terminal point of the future, changes into (:). (Vid. Gr. p. 79).

### VERSE 7.

[154.] מרבבות (me-ribh-bhóth) a myriadibus. A finite number for an indefinite; רבבות, myrias, a myriad, or 10,000, is a noun feminine. In the plural רבבות, and in regimen (י) being shortened into (:), and the former (:) being changed into (·), it becomes רבבות. Derived from רבבות, multiplicavit. Accent, Merka.

[155.] און (gnam or ham) populi. A noun masculine derived from ממן, like ממא, and און, implies connexion, assemblage; compare מעם, סעס, the German sammeln, &c. &c., the Persian ham. With prefixes מעם, e populo; לעם, populo; מעם, in populo; מועם, in populo; מועם, populus; מועם, populus ille.

[156.] מבּיב (sa-bhíbh) circumquaque. This word is properly a noun, signifying circuitus, but taken also adverbially. Derived from בבס, circumdedit. Accent, Rebhia-Geresh.

[157.] אָשָׁהְּנּ (shá-thu) posuerunt aciem adversus me, as the following שׁל implies hostility. The 3rd person plural pret. of Kal, from אָשׁרָה, ponere. The 3rd person singular is אָשׁרָה, posuit, the second radical (ז) being expunged in the preterite of quiescents of the

second radical. (Vid. Gr. p. 84). This שׁרְה is distinguished from מֹתְה (from מִּתְה, bibit), merely by the accent.

### VERSE 8.

[158.] קוֹמָה (koo-ma) surge. Imperative of Kal with ה paragogic, from קוֹם, surgere, which is the infinitive Kal, and with the prefix בקום, in surgendo. The accent is Mahpakh-zarkātum.

[159.] הושיעני (ho-shi-hē-ni) salvum me fac. The imperative of Hiph., from ישי, which in Hiph. changes into i, and forms הושיע, or contracted הושיעה, salva, and with ה paragogic הושיעה; accent same as last. Affix בי, me.

[160.] הבית (hik-keetha) percussisti. From הבית, which in Hiph. gives הבה, ב' being absorbed by dagesh, and in the 2nd person singular the third radical ה is changed in quiescent. Accent, Munach inferius.

[161.] אֹיבי (oyebái) inimicos meos. A participial noun, formed from אוֹב, the Ben. participle of Kal, from איב, odit. Sometimes written without , thus אִיב' ; and with the pronominal suffix אִיב', inimici mei.

[162.] לְהֵי (le-hhi) maxillâ. To strike on or with the cheekbone was a mark of ignominy, as we read in the history of Samson. The word is הַלְּי, but before the pause (^) בְּרָי. Derived from הַדְּל, not used as a verb. In the LXX. version, we find here ματαίως, gratis, sine causâ (my enemies without cause), which word may originally have been μάθημες, jave bones; they having read בְּבָּהַ, from בַּבָּה, gratis, (from הַן, gratia).

[163.] אָבָּי (shinnē) dentes. אָד, dens, a noun of the common gender, from שָבָּין, acuit. In the dual אַבּי, on account of the double row of teeth, (··) being changed into (·), and in regimen ביבי being changed into (·), it makes שׁבֵּי. Accent, Tiphca posterius.

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[164.] אַבּרָשְׁ (shib-bar-ta) penitus confregisti. From אַבּי, fregit, the regular pret. of Pihel, would be אַבּשׁ, but before Maccaph, the Gut., and Resh, (-) is generally used instead of ("); hence the forms אַבּי, shibbar; אַבּא, ibbad. This voice denotes intenseness of action.

## Verse 9.

[165.] לְּהְיֹהָ (lai-ho-vah) Yehovæ, vel, ad Yehovam; scilicet, pertinet, vel adscribenda est illa-Salus. The salvation belongs, or is to be ascribed, to the Lord only. LXX. Tow Kuplou א סשרת השלים. To avoid the utterance of this sacred name, the Jews commonly substituted לְאֵדְנָיִ, which has the same points. Accent, Merca following Metheg.

[166.] הישועה (ha-yeshoohá) illa-salus. The noun feminine ישועה, salus, prefixed by the emphatic ה, would regularly be הישועה, hayyeshoohá, but dagesh is often removed from letters pointed with (:), especially and ב, for sake of accelerating the pronunciation. Theme ששי, salvavit. Vid. No. 135.

[167.] על־עַמָּהְ (gnal gnam-mechá) super-populum-tuum. From the root עמם, comes the noun masculine ש, populus. With the royal accents it takes (ד) as ש. In the plural עמים, populi. Vid. No. 155.

[168.] בּרַכְּהָן (bir-cha-thé-ca) benedictio-tua, noun feminine בּרְכָּהְ benedictio, copia. In regimen, ה being changed into ה (vid. Gr. p. 16), and (י) into (:), the preceding (:) becomes (·), and hence the word is בּרְכָּוֹת ; scil. Yehovæ; or with an affix הַּבְּרָבוֹת. In plural בַּרְכִּוֹת From הְבַּ, genuflexit, the Pih. is בְּרַכּוֹת, to invoke, praise, bless the Deity, because it was usually done kneeling; hence, generally, for any invocation whether for good or bad, or any blessing conferred. Our word broker probably comes from the same source, since the Spanish alboroque (see John Stephens' Span. Dict.), whence it seems to be derived, was the term for the conclusion of a bargain ratified by drink and a blessing.

# PSALMUS IV. 7.

### VERSE 1.

[170.] בּנגִינוֹת (bin-ghee-noth) in-instrumentis-pulsatilibus. בָּנִינוֹת, the plural form of the noun feminine בָּנִינָה, pulsatio fidium, from בָּנִינָה, pulsare quasi manu. [For בִּנִינוֹת, vid. No. 122.]

### VERSE 2.

[171.] בְּקְרֵאֵי (bekor-ee) in-invocando-me, i. e. in-invocatione-meâ. From קְּרָ, vocavit, comes the infinitive Kal קּרָ, vocave, which with prefixed, and affixed, gives the gerundial form בְּקְרָאִי, in my calling; and with the affix קְרָאִנּר, our calling, i. e. when we call. Accent, Pazer.

[172.] עכבי (gnan-e-nee) exaudi-me. From עכה (No. 146), comes

the imperative of Kal תַּבֶּה, in which ה quiesces in (··), and the guttural assumes compound sheva, which properly belongs to gutturals alone. The LXX. seem to have read עַנְבֶּי, in the preterite, for they have rendered it slońkovoś με, exaudivit me.

[173.] אֵלְהֹי צַּדְקֹי (Elohē-tsidh-kee) Deus justitiæ meæ. From בַּדְקֹּי, justificavit, comes the noun masculine בָּדָק, justitia, veritas, which with the affix changes both segols into (:), and the former again into (.), and makes צַדְקֹי. The accent of אֵלְהֹיִי is Mahpachzarkātum, a conjunctive. [For בַּצַר, vid. No. 128.]

[174.] הרחבת לי (hir-hhabh-ta-lee) dilatationem-fecisti-mihi).

The pret. of Hiphil, from החב, ampliatus est, for the heart is enlarged in joy. Accent, Munach inferius.

[175.] לי (lee) mihi. Dative of the pronoun יבי, ego. For the dagesh, see No. 136.

[176.] הַבְּבֵי (hhon-né-nee) miserere-mei. The imperative of Kal is הָבִּבֹי, and by syncope הְבֹּבִי. On account of the affix it takes dagesh, and changes cholem into kamets chateph, which gives הַבָּבִי. The imperative is formed like בֹּבׁ, from בֹבֶב. (Vid. Gr. p. 90).

[178.] תְּפְלְתִי (tephil-la-thee) orationem vel supplicationem meam. מְלֵל is an heemantiv noun formed from בָּלָל, judicavit de causa vel lite. It implies intercession through a Mediator. In the plural תִּפְלְּוֹת, preces.

#### VERSE 3.

[179.] בֵּכִי־אֵּישׁ (běne-cesh) filii viri. Ye sons of the illustrious man, perhaps of Saul; for such is the force of the word אָאיִי אָּישׁ, equivalent to vir in Latin, quasi a virtute. Observe also אַרְּבָּי is equivalent to homo, and אַכּי a low or mean person (vid. supra, No. 2). From בָּכִי filius, comes the plural בַּכִי, and in regimen בַּכִי. Th. הַבַּב, edificavit.

[180.] ער־בֶּּוֹח (gnad-mé) usquequo. ער is a particle of time; and בָּה, an interrogative pronoun; it is used also in the forms מח and בה, see above בנודי, see No. 141].

[182.] הַאַּקְבּהֹן (te-ehá-bhoon) diligetis, רִיק, inane (No. 54). The 2nd person plural masculine future of Kal, from הַּאָּהָבּהּ, dilexit; in the 1st person singular of the future, the radical א is usually dropped, lest two alephs should come together (vid. Gr. p. 41). קובא paragogic being added to verbs ending in א, points the preceding second radical with a long vowel. The opposite to this verb is אָנֹיָר, odio habuit.

[183.] רְבַקְּשׁׁרְ (tebhak-keshoo) studiose-quæretis. The 2nd person plural future of Pihel, which implies intensity. From אַבקּים, quæsivit, which is not used. Future of Pih. אַבקּים, inquiram. This is the reading of Stephens in this place; other editions have not the dagesh.

# VERSE 4.

[185.] וּדְעֹל (oo-dhehoo) Quin scitote. The imperative of Kal, from יְדְע , scivit, which, like most verbs beginning with ', drops ' in the imperative and infinitive of Kal. When the third radical is a guttural, the infinitive ends in ה, not ה, as העת , scire. In Hithpahel it changes ' into ', as התודה, התודה, (vid. Gr. p. 42).

[186.] הפלה (hiph-lá) segregavit. The 3rd person singular pret. of Hiphil, in which ה final quiesces in (ד), from the unused

קלה, divisit, separavit. Whence the LXX. have rendered it by פֿלמים, mirabilem fecit.

[187.] הַכִּיד־לָּוֹ (hhaseedh-lo) pium sibi, i. e. to his own glory. A noun masculine הַסִידְּי, pius, beneficus, and in relation to God, one who hath received a benefit from Him. From הַסַה, misericordia, &c.; plural הַסַּרְה, mercies. Hence also, הַסַרְה, noun feminine, the name of a bird, supposed to be the stork, from the account given by naturalists of its affectionate nature. Gr. סדסףאָא, from נֵּסִידְּיִאָע, amo, desidero.

[188.] אַטְּלֵילָ (yishmáng) exaudiet. 3rd person singular future of Kal, אַטְּשֵׁלָא, audiam, from the root אַטְּשָׁל, audivit. Accent, Rebhia Geresh.

[189.] בקראי אלין: (bekŏree-elav) in-clamando-me ad-eum. From the root קרא, vocavit, scil. ב, in, אֹקר, vocare, and י, me; as the letters of the technical word בכלם placed before the infinitive form the Hebrew Gerunds. [For a full account of אלין, see No. 77].

#### VERSE 5.

[190.] רְבְּזֹה (righ-zoo) contremiscite. 2nd person plural imperative of Kal, from רְבֹּז , horruit, tremuit. It signifies especially the tremor arising from anger, and hence the LXX. have rendered it by בפּרְעוֹנְיָנִים שׁבּיּ , irascimini.

[191.] אַל (ve-al) et-ne. אַל, ne, a particle signifying discouragement. It is generally prefixed to futures, and when doubled implies deprecation.

[192.] אַבְּיִרְהָּ (te-hhe-tá-oo) peccetis. From אַבְּיִרְ, a scopo crravit, he erred from the mark, and hence he sinned, comes the future of Kal אַבְּיִרְאָּ, peccabo, in which אַ final quiesces in (\*), and the guttural assumes (\*:), and therefore punctuates the preceding letter

vith (י), Gr. p. 58. In the 2nd person plural, on account of the accent Merca Mahpachatum, א is preceded by (ד) for the regular form—

[193.] אמרה (im-roo) cogitate. 2nd person plural imperative of Kal, אמר, dic, in which the guttural takes compound sheva as usual; from אמר, dixit.

[194.] בֵּלֵבֵב, (bhil-bhabh-chem) in-corde vestro; scil. ב, in, לבָּב, cor, and בב, the grave affix, vester. See Gram. p. 19, note 1. "As (") penultimate, in every final augment and regimen, is shortened into (:)," and "(-) ultimate, before the grave affixes, and in regimen, changes into (-)," בבל becomes in this place בבל, whence the form above. Note, dagesh lene is omitted from ב, in, because the (:) under לב is derived from (.); and from ב in בב, being never placed in this affix.

[195.] מְשֵׁבֵּבְיבֶׁ (mish-cabh-chem) super-cubili-vestro. The heemantiv noun מֵשֶׁבָּב, cubitus, cubile, is formed from מֵשֶׁב, cubitus, cubile, is formed from מֵשֶּב, cubitus, and takes both masculine and feminine forms in the plural. Accent, Rebhia Geresh, a lesser disjunctive.

[196.] יְלְמֵּה (ve-dhómmoo) et-tacete. The 2nd person plural imperative of Kal, syncopated for דְּמָמֵה, from דְמֵב, siluit.

# Verse 6.

[197.] זְבְּחוֹ (zibh-hhoo) sacrificate. 2nd person plural of זְבָּח, the imperative of Kal from זְבִּח, pecudes-mactavit. This verb is used in Kal, signifying to sacrifice to the true God; but in Pihel usually to idols.

[198.] זְבְּחֵי (zibh-ché) sacrificia, scil. justitiæ. In regimine for the plural of בּיִר, victima, a noun masculine. The (ד) is shortened into (:), and the previous (:) becomes (.). [For בְּיֵבֶּי, see No. 173]. LXX. Θύτατε θυσίαν δικαιοσύνης.

[199.] לבְּטְהֹל (oo-bhit-hhoo) et-confidite. 2nd person plural imperative of Kal, ממר from the verb ממר, fidit.

## VERSE 7.

[200.] יְרְאָבְי (yar-é-noo) videre-faciet. Future of Hiph. הראה which being used with an affix, ה radical is excluded. From רְאָר vidit. Accent, Yerahh.

[201.] מוֹנ (tóbh) bonum. An adjective bonus; also as a substantive bonum and bonitas, goodness. For דְבִּים, see No. 129, and for אמרים, No. 132.

[202.] כְּחָה־עְּלֵיכָה (nesa-gnalēnoo) eleva super-nos. בְּחָה , the imperative of Kal, from בְּיִבָּה , levavit, in which א quiesces in (+), but here w is changed into D, and א into ה. Sometimes it also loses the initial ב, as in אַיַּב, et tolle, plural אַשָּׁא, attollite, Ps. xxv. 18, and xxiv. 7. The LXX. have rendered it בֿירוְבָּנִבּשׁלּה, deriving it perhaps from ב, vexillum. For עליכוּ אַ עָּרְיִנְּהַיִּיִּהְ , see No. 131.

[203.] אוֹר (ōr) lucem. Lux, splendor, ideoque lætitia, feminine אוֹרִים. Plural אוֹרִים, luces, i. e. luminaria. Accent, Tiphhha anterius.

[204.] פֿבּיָד (pa-né-cha) facierum tuarum. Vid. No. 125. פָּבִיד facies, in regimen פֿבִיד. With the light affixes it retains (י), as פּבִּיד vultus tuus; but with the grave it shortens it into (:), as in בָּבִידֶּם in faciebus eorum, Ps. lxix. 23.

## VERSE 8.

[205.] בתקד (na-thát-ta) dedisti. With ה paragogic, for הָבֶּדְ, 2nd person singular pret. of Kal from בָּהַדְ, dedit, a verb of special irregularity, which sometimes drops both the former and latter ב, as in the infinitive of Kal הַבָּהָ. Vid. Gr. pp. 45, 46.

[206.] מְמְחָה (sim-hhá) lætitiam. A noun feminine from מְּמָה (lætari. In regimen מִּמְהוֹת, and in plural מִּמְהוֹת.

[207.] בלבי (bhelib-bee) in-corde-meo, i. e. ב, in, לב, cor, contracted for לבל, (vid. No. 194), and י, meus. In the plural לבנה, corda, dagesh being compensative for the lost ב. [For אָל, tempus, see No. 30].

[208.] דְּבֶּבֶּבּן (degha-nám) frumentum-eorum. From the noun masculine, זְבָּדְ, frumentum, a general term for all kinds of corn. It has no plural. In regimen the former (¬) is shortened into (:), and the latter into (-), as דְּבֶּרְ-שַׁבֵּיִם, frumentum cælorum. With the affix the former (¬) is also changed into (:) as in this place דְּבָּבָּבַּבּּ

[209.] הירוש (vethee-ro-sham) et mustum eorum. תורוש , mustum, seu vinum novum, an heemantiv noun, formed from יריש possedit, either because it is part of the possessions of man, or as Buxtorf says, because it takes possession of man. [For זבל, see No. 127.] This verse is to be understood thus: "Thou hast given gladness into my heart, מער, more than the time (i. e. more than they had at the time when) their corn and wine were plentiful." To supply the ellipse in Hebrew, the verse would require four words instead of the one מער, namely, מער בירידי ב

# Verse 9.

[210.] בְּשֵׁלִם (besha-lóm) in-pace; שׁלוֹם, pax, a noun masc. plural, שׁלוֹם. From שׁלִם, pacem colere; also in Pihel שׁלָם, perficere, complere, rependere.

[211.] (yahh-dáv) pariter. From יְּחַדְּ, simul, una, and sometimes with interposed, יְחַדְּי, in which form it is found but thrice in the Scriptures. Accent, Zarka.

[212.] בְּבְּבְּהֵא (esh-kebhà) accubabo. LXX. צוֹנְהְאָלְּבָּהָוּ The future of Kal with ה parogogic, from בְּבָּה, cubuit, jacuit. [קְּבָּיה, et dormiam, future of Kal from שֵׁבְ, dormivit, which see in No. 150. Accent, Merka mahpachātum, a greater disjunctive].

[213.] לבדד, (lebha-dádh) solum. From דְבַ, unicus fuit, comes the noun masculine דְבַ, solitudo. LXX. καταμόνας.

[214.] בְּבֵּלֵי (la-bhe-tahh) in-fiducia; הְּבָּבֶּ, fiducia, a noun masculine without a plural from הַבָּן, fidit. It is taken adverbially with the prefix ל, which takes (ד) before a penacute dissyllable. LXX. בּּבֹּי בֹּאַדּוֹלוּ.

[215.] יה (to-shee-bhé-nee) facies-habitare-me, 2nd person singular future of Hiph. from ישׁב, No. 13, the first radical being changed into i. (Vid. Gr. p. 81). Accents, Metheg, and Sylluk before Soph-pasuk.

# PSALMUS V. 7.

# VERSE 1.

[216.] אֵל־הַבּּחִילוֹת (el-hannechee-loth). "Forsan, super instrumentis pneumaticis quæ perforari (החלל), solent."—Bythner. Accordingly, it would stand for הַּבְּחִלִּים; an opinion still supported by the Moderns. From the same root, also הַּבְּלִיל, a pipe, is derived. But the LXX. and others render it שׁבּיֹבּ דַהָּהָּ κληςονομούσης, "for her who hath obtained the inheritance," i. e. the Church. It would thereby be derived from בַּבְּחַל, possedit. It does not occur again in the Scriptures.

## VERSE 2.

[217.] אמרי (ama-rái) verba-mea. A noun masculine אמרי , dic-tum, verbum, from אמרי, dixit. Plural אמרים, formed by changing i into (-:), and (-:) into (-:). In regimen אמרי, with the affix אמרי, also a noun feminine אמרית, plural אמריה.

[218.] האוינה (ha-azee-nah) percipe-auribus. From the noun הוויד, auris, is formed a verb in Hiphil האויד, of which this is the imperative, with ה paragogic, and (-:) under the guttural. Plural האויכה. Accents, Munahh after Metheg.

[219.] ביה (bee-na) intellige. Imperative of Kal from בִּין, intelligere. In Hiph. הבינני, make, or cause me to understand.

[220.] הַבְּיבְּי (haghee-ghee) meditationem-meam. A noun masculine , meditatio, formed from the verb הְבִּיב, vid. No. 19, by doubling the second radical, and casting away the third. LXX. בְּעִשׁעִיי, clamorem meam. הְבָּיב probably implies fervour, from a root הְבָּיב which in Arabic signifies to burn.

### VERSE 3.

[221.] הַקְשֵׁיבֶה (hak-shee-bha) attende. Imperative of Hiph. with מבלנס paragogic, from the root מָשֶׁב, aurem advertit.

[222.] שׁוְעֵי (shav-hee) clamoris-mei. Regularly שׁוְעֵי, but on account of the affix, (י) being changed into (:), and (-) into (:), the former (:) is changed into (-), hence שׁוְעֵי, from שִׁוּעַי, in Pihel שׁוּעִי, clamavit.

[223.] אַתְפַלָּל (eth-pal-lal) orabo. From בָּלָּב, oravit, in hith-pahel, se judicavit, oravit se judicando. It takes (ז) on account of the pause.

### VERSE 4.

[224.] בְּקָר (bó-ker) manè. From בְּקָר, quæsivit, as "that may then be sought for, which lay concealed because of the dark." Gesenius assigns to בְּקָר, its Arabic meaning, splitting, cleaving, hence in both languages בְּקָר, (ploughing) cattle; (compare the Latin armentum for aramentum); as also, the word under consideration, בִּקָר, morning, day-break, when day and light break forth. [For בִּקָר, see No. 188, and for הִוֹלִי, No. 144].

[225.] אַנֶּרְהָּ (e-heroch) disponam, scil. preces. The future of Kal of the verb אָרָהָ both active and neuter. Active, disponere, instruere. Neutraliter, æstimari, in which latter it seems to be derived from אָרָה, pretium.

[226.] אָלְ (lechá) tibi. Dative singular from אָא, tu. It seems to be compounded of ל, the sign of the dative case, and אָ, the affix. Before a pause אָל, the points being transposed. In the plural בּיל, vobis. Accent, Rebhia Geresh.

[227.] מַבְּצֵּאוֹ (va-atsappé) et-speculabor. The future of Pih. in which ה quiesces in (v), and i is pointed with (-) because of the following compound sheva. From ה speculatus est, oculos animumque intendit. Accents, Metheg, and Sylluk before Soph-pasuk.

### VERSE 5.

[228.] אֵל (el) Deus. From אֵיל, fortis, and by elision of אָל, fortitudo, potentia. In the plural אֵלים, fortes, i. e. angeli, et principes.

[229.] Yar (cha-phéts) volens. Ben. Kal of the same form, with the 3rd person singular pret. of Kal, Yar, voluit, from which it can only be distinguished by the sense.

[230.] רָשֵׁע (ré-shang) impietatem. A noun masculine from הָשֵׁע, see No. 7. The accent of this with the previous word forms Merca-zarkātum בּבּ.

[231.] יְבֶּרְדָּ (ye-ghoorchá). 3rd person sing. future of Kal, from גוּהר, incoluit (of the form of קוֹם, Gr. p. 85), with the affix זְ, tecum. יְבוּה יִנְיִי מִשֶּׁה is the same as יְבוּה or קוּה, so in Ps. cxx. 5, ברתי מָשֶׁה, גרתי מֶשֶׁה, l have lived (with) Mesech.

[232.] רֵע (ráng) malum. A noun masculine concrete (also רַע), malus, and abstract, malum. From דְּלַם, malum esse. The LXX. took it in the concrete sense, πονηρευόμενος.

## VERSE 6.

[233.] יְהֵיצֵּבֶרְ הְּוֹלְלִים (yith-yat's'bhoo ho-leleem) non consistent vesani. For יְצֵב see No. 55; הוֹלְלִים, plural masculine of the Ben. Kal, from הלל, insanivit, gloriatus est. Accent, Tiphha anterius.

[234.] לבגד (lené-ghedh) coram. From לבגד, coram, ל pleonastic being prefixed.

[235.] עיניף (gne-né-cha) oculis-tuis; עין, oculus, before a pause changes (-) into (-). In regimen, from the affix and dual number (-) and (·) are contracted into (·), thus עינים. In the dual it gives עינים, oculi (before a pause עינים). In regimen, שינים is changed into י, as עינים, oculi Yehovæ, &c. עינים is feminine, like all members of the animal body which nature has made double; one exception in the Kěthibh, Cant. iv. 7, באחר, the Kěri has changed into הבאחר, making it conform to the rule. Vid. No. 254.

[236.] אָבּיאָרָ (sa-né-tha) odisti. The pret. of Kal, 2nd person singular, from אָבָיָּר, odio habuit, א quiesces in ("). Accent, Rebhīa-Geresh.

[237.] פֿעלי (po-halé) operantes. Ben. Kal plural masculine in regimen, for פֿעלים, from פֿעלים, fecit. From this verb the names

of the voices, Niphal, Pihel, Hiphil, &c. are borrowed; formerly it served also for a general paradigm, but has by modern Grammarians been discharged from this office, on account of the dagesh forte required by three conjugations, which is inadmissible in  $\mathcal{V}$ , besides the uncertain pronunciation of this letter; also  $\mathcal{D}$  has the inconvenience of requiring a dagesh lene in certain positions.

[238.] אָרָן (áven) iniquitatem. LXX. מיסעוֹמי. "Ex metricâ liquet vocem hanc semper esse monosyllabam."—Bishop Hare. Scil. on, seu awen. With affixes אוֹנָם אוֹנִי אָנִים, &c., this word actually resembles the word, riches, power, manly vigour, with which it must not be confounded.

# VERSE 7.

[239.] האבר (teab-bédh) perdes. 2nd person singular future of Pihel, perdes; for in that voice it has an active signification, perdidit, perire-fecit; but in Kal, neuter, אבר, perdidit, perire-fecit; but in Kal, neuter, אבר און באר, periit.

[240.] דְּבֵּבֶי (do-bheré) loquentes, i. e. locutores. Nominative plural masculine in regimen, of the Ben. Kal, from קבק, locutus est. Accents, Yerahh, following Metheg. [For בָּבָּב (ca-zábh) mendacium. Noun mas. from קַּבָּב, see No. 184. Accent, Merca-Mahpachātum].

[241.] איש־דְּמִים (ecsh da-meem) virum sanguinum, i. e. sanguinum. From אָדָם, rubuit, comes דָּמִים, sanguis; plural דְּמִים, sanguines.

[242.] המרמות (oo-mir-má) et doli, i. e. dolosum. A heemantiv noun feminine, from רמה, jecit, projecit. In plural מרח, fraudes. The LXX. translate it, צמו אוגף (פג et amaritudine; perhaps they read מרח, bitterness.

[243.] בְּתְעֵב (ye-tha-héb) abominabitur. Fut. of Pihel from אָתָּגְּה abominatus est, scil. visu vel alio sensu. Observe, this form הַתְּעָב does not admit the characteristic dagesh, as the middle radical is a guttural, although the vowel before צ does not, on that account,

always become long, thus Deut. vii. 26, וְתַעֶב הַתְּתְעֶבֶּלּוּ, we find חַיִּר. emaining both times. Accent, Mahpahh-zarkātum.

### VERSE 8.

- [244.] בּרָב (berobh) in multitudine; ב', copia, multitudo; a noun masculine, from ברב, copiosum esse.
- [245.] אַבְּרָהְ (hhas-dechá) misericordiæ-tuæ. Formed from the noun masculine, אָבָּרָה, misericordia, benignitas. With the affix אָבָּרָ, both (י) being changed into (:), and the former again into (-), the compound becomes אַבְּרָה. In the plural it makes הַבְּרָה, and in regimen אַבּרָה. Accent, Tiphhha anterius.
- [246.] אוֹבְאַ (a-bhó) introibo. The future of Kal (1 being omitted sometimes, thus אֹבַא), from אוֹב, venire, ingredi. Accent, Munahh inferius.
- [247.] בַּית (be-thé-cha). From בַּית, domus, which in regimen and with affixes contracts both vowels into (··), as בּית בִּית, domus tua; עריבית אֵלוֹהִים, usque-ad domum Domini. From בּוּת pernoctari; or we derive בּוּת and this from בַּת, ædificavit.
- [248.] אַשְּהַהְּהָה (esh-ta-hha-vé) incurvato-me. Future of Hithp. from קּיִם, incurvatus, humiliatus est. As the first radical is one of the sibilant letters, it is transposed with the preformant ה, for euphony (vid. Gr. p. 27, Note b). This verb assumes in Hithp. hefore the final ה, and omits dagesh from the second radical as it is a guttural. Accent, Merka, following Metheg.
- [249.] יהיכל (el-he-chal) in templo; היכל , a noun masculine, signifying a temple, tabernacle, or royal palace. In regimen it changes (י) into (-). In the plural היכלים, whence in regimen היכלים, (י) being changed into (:). [For קָּבְיֹב, vid. No. 85, and for קָבִירָּג, No. 110].

### Verse 9.

[250.] בְּחֵבי (nehhe-nee). Imperative of Kal, from בָּחֵבי (nehhe-nee). with the affix בריב; contracted for ברחבי. Accent, Munach superius.

[251.] בַּצִּדְקְתֶּדְּ (bhetsidh-kathé-cha) in-justitiâ-tuâ. From בַּצִּדְקָתִּדְּ justificavit, comes the noun feminine דְּדָקְהָ justifica. With the affix it changes הוונס ה, (ד) penult. into (:), and the former (:) into (·). In the plural בַּדְקְתֹת בּירִים וּ

[252.] לְמֵעָן (lemá-han) propter. מען, is an indeclinable word, always formed with the adjunct ל. With a verb it signifies ut, as wering to a cause." is an indeclinable word, is an indeclinable word, as in indeclinable word, as if "answering to a cause."

[253.] אַרָּרָי (sho-rerái) inimicos-meos. From אָרָר, intuitus est, observavit, comes the Ben. Kal אוֹרָר, observator, which is always taken in a bad sense. It is used in the Psalms with the affix , only, as here; and before a pause with (¬), as אַרָרְיּגָּה, Ps. xxvii. 11.

[254.] הושר (hav-shar) dirige. From לישר, rectus, planus fuit, comes הושר, in Hiph. 'being changed into '. It takes (-) in the last syllable in place of (.), which, gutturals, or הושר when final, reject; and 'i instead of 'i. The mark (o) refers to the marginal reading, which takes the same vowel points. This is called the הרשר, אפרי, read; and the text, the ברוב, Kethībh, written. Vid. Gr. p. 102. [For לכני see No. 204].

[255.] דָרֶבֶּן (dar-ké-cha) viam-tuam. From דָרֶבֶּן, via, which with the affix changes both segols into (:), and the former (:) into (-).

## VERSE 10.

[256.] בְּלֵּיְהְהָּ (bephee-hoo) in-ore-ejus. Scil. בְּ, in, ים, ore, זה, ejus. From בָּלִיהְהָּ os, oris, the interior cavity of the mouth. In regimen,

and with affixes it changes ה into ', as מפי עוללים, ex-ore parvulorum, Ps. viii. 3. Accent, Pazer.

[257.] בְּבֹוֹנֶהְ (necho-ná) recta via; scil. בְּבִּרְהָ, i.e. rectum, rectitude, "veritas firmata." The feminine singular and plural are used like the neuter singular and plural in Latin, or "thing," "things," in English, to express something general, not tangible; מבלובה, any thing proper; בְּבֹלְנְהַ Ps. xii. 4, magna, great things; Ps. xxvii. 4, המי היים, one thing; הוה, the same thing. The masculine plural is seldom applied in the same manner, it occurs, e. g. Prov. viii. 6, בְּבִּרְרָהַ, honesta, nobilia. It is the participle in Niphal, בְּבֹלְנָהָ in the feminine (י) being changed into (:), בְּבֹלְנָהָ from בְּבֹלְנָהָ aptum vel stabilis esse, cholem quiescing in i. LXX. ἀλήθεια.

[258.] קַרְבֵּחְ (kir-bám) intimum eorum. From קַרְבַּחְ, appropinquavit, comes קָרֶב, pars interior, quæ aliis appropinquat. With affixes, both (\*) are first shortened into (:), and then the former (:) into (·), which with the affix ב, their, them, gives בַּרָבָּח.

[259.] הְלְּהֵׁ (hav-voth) pravitates. The plural of the noun feminine הְלָּהְ, accidens seu eventus malus, from הְּלָה, fuit. This passage the LXX. render הֹ צמפְלּלֹם מֹיִדְשׁׁי שִמִּשׁׁמֹם, cor eorum vanum est. Accents, Merka Mahpachātum, disjunctive major.

[260.] קְבֶּרְ (ké-bher) sepulchrum. A noun masculine from קּבָּרְ sepelivit. Accent, Metheg, because of Maccaph which connects this word with the next in respect of accent.

[261.] בְּחְבָּה (pa-thoó-ahh) semper patens. The participle pahul of Kal from הַחָב, aperuit. Accent, Merka.

[262.] בּרֹכִם (gero-nám) guttur-eorum. An heemantiv noun masculine, גָּרוֹן, guttur, from בָּרְבָּר, attraxit, excitavit. With the affix it changes (י) into (:), and gives בּרוֹנִי, guttur meum; בְּרֹבָם, guttur eorum. Some derive it from בָּרֹב, succidit, ruminavit; but since

with affixes it changes (7) into (1), it is of the form רצה from רצה from אברר. kamets would remain immutable, since it would include dagesh compensative for גרון.

[263.] בְּלְשׁוֹנְם (lesho-nám), for בֵּלְשׁוֹנְם, in-lingua-eorum. Scil. ב, in, jingua (common gender), ב, eorum. In plural feminine . Accent, Rebhia Geresh.

[264.] יְחֵלִיקְנוֹ (ya-hhalee-koon). Future of Hiph. plural, with paragogic, from הָלַק, lubricum-reddidit. LXX. פֿסׁאוּפּטֹים, dolosè agebant. Accents, Metheg and Sylluk.

### VERSE 11.

[265.] האשׁימֹם (ha-ashee-mém) desola-eos. The imperative of Hiph. from מָּבְּיִּבְּיִם (In Hiph. from מָבְּיִבְּיִם, and in the imperative, and with the affix מַבְּיִבְּיִם. Accent, kadma, a conjunctive, preceded by Metheg and followed by Pesik.

[266.] בּיְהֹים (Elo-heem) O Deus. See No. 137.

[267.] יְפֵּלוֹּ (yip-peloo) decidant. The future of Kal, the first radical ב being changed into dagesh; from בָּבָּל, cecidit, accidit, ruit, decidit c loco vel statu superiore melioreque. Vid. No. 370, ¶, בַּיּבֹל

[268.] מפּוֹעְצוֹהֹיִהְם (mim-mo-hatso-the-hém) a consiliis-suis. From מְבִייְּרָ, consuluit, by changing i into i, comes the heemantiv noun feminine מוֹעֵצָה, consilium, but it is read only in the plural, as מוֹעֵצָה. Accents, Metheg, Yerahh, and Merka Mapachātum.

[269.] בּשׁעֵיהֵם (pish-he-hém) prævaricationum-eorum). A noun masculine שֵׁשֵׁ, defectus, from שָּבֶּשׁ, transgressus est. In the singular, with affixes it changes (•), and (-) into (:), and again the former (:) into (·), as in שֵׁשֵׁי, defectio mea; בּשִׁעִים, corum. In the plural (-) is changed into (¬), and (•) into (:), as in שַׁעֵים, which with the light affixes retains (¬), but with the grave shortens it into (:), as in שַׁעֵים, defectiones meæ. Accent, Tiphhha anterius.

[270.] הדרות (had-dee-hhé-mo) expelle-eos. LXX. בניים מטידיטיב (had-dee-hhé-mo) expelle-eos. בניים מטידיטיב (had-dee-hhé

[271.] בּיבְּקְרוּ (kee má-roo) quoniam rebellaverunt. 3rd person plural preterite of Kal, of the verb בְּיבְּקְרוּ, rebellis fuit, mutavit verba; amarum reddidit, in which latter it approaches to מַרְרָר, amarus fuit. LXX. παρεπίκανάν σε, from πικραίνω, amaritudinem affero, to cause bitterness or dissatisfaction to a person.

[272.]  $\exists_{i\tau}$  (bhách) contra-te. Scil.  $\exists$ , in,  $\exists$ , te, from whence  $\exists$  in te, and with  $\exists$  paragogic  $\exists$  ; but before a pause the points being transposed, it becomes  $\exists$  .

### VERSE 12.

[273.] יישימהור (veyis-mehhoo) et lætabuntur. From מישים, lætatus est, comes יישים, lætabor, the future of Kal, and with המיםה וויש. [For הוֹשׁים, see No. 120].

[274.] לעוֹלם (leho-lám) in-sæculum; עלכם, ævum, is derived from ליד, abscondit, because the future ages are hidden from us. It is attributed indiscriminately to future as well as past time, from whence, perhaps, the Latin olim. When spoken of the Jubilee, it stands for fifty years.

[275.] ירבנה (yeran-né-noo) præconia-canent. The 3rd person plural future of Pih. which is רֶבן, from רְבֹן, exclamavit præ lætitia. Future of Pih. אַרבּן, and in the 3rd person plural, (:) being changed into (·) before a pause, it is ירבנר for ירבנר.

[276.] ϶ͺϿͺϫ϶϶ͺ(vetha-séch) et-operire-facies. LXX. καὶ κατασκηνώσεις ἐν αὐτοῖς, et habitabis in eis; having borrowed the signification from ϶ͺͻϦ, tabernaculum. From ϶ͺͻϦ, operuit, comes by syncopating the

second radical, the Hiphil הַּכַּה, operire fecit, and 2nd person הָּכָּה, &c. [יִבָּיֹל, from על, super, יִב, illos].

[277.] וְיַעֵלְצָּוּ (veyah-letsoo) et-exultabunt. 3rd person plural future of Kal, from אָלָי, lætatus fuit, exultavit. The 1st person singular future of Kal, is אָעֵלְצָה, for אָעֵלְצָה from אָעֵלְנָי, in which (י:) loses (:) on account of the following sheva. So (-:) in the 3rd person plural יעלְצוּר, loses its (:), and sometimes its (-) making יעלְצוּר and יעלִצוּר.

[278.] אַהְבֵּי, (o-habhé) amantes. From אָהָבּ, or אַהָּבּ, amavit, comes אַהָבּי, Ben. Kal, which in the plural, by changing (··) into (-·) becomes אַהָּבִים, in regimen אָהָבִים, diligentes nomen tuum. Accent, Merca after Metheg.

[279.] אָם (shemé-cha) nomen-tuum; שׁמּ, nomen, is a noun masculine, perhaps from the Syriac אָשׁמִי, nominavit. With affixes it always changes (··) into (·), but previously into (·) if another (·) follows, as ישׁמִי, in-nomine-meo; אָשׁמִי, nomen tuum, and with a pause אָשׁמִי. In the plural by a feminine form אַמְיּבוֹים, and with affixes, by changing (··) into (·), שׁמִוֹנוּעם, nomina-eorum.

### VERSE 13.

[280.] אַבְרָהָ (tebha-réch) benedices. 2nd person singular future of Pihel, for אַבְרָה, the excluded dagesh being compensated by (דֹּ, from אָבֵרָה; in Pihel אַבָּרָה, benedixit. Future אַבְרָּה, for אַבְרָּה. When used in reference to God, it is taken both actively and passively, thus, He blessing us with His gifts, and we blessing Him for His gifts. See No. 168.

[281.] השָׁבֵּשׁ (cat-tsin-ná) sicut-scuto; ה emph. being excluded by ה sicut; השָבַי, spina, a thorn, but more frequently scutum, probably, from the projection in the centre. From the unused

אבק frigescere, in allusion to the piercing nature of cold. Gesenius makes one meaning of בְּבֹיְ equivalent to בָּבֹי, whence מִבֹיְ , a shield, scutum, which covered the whole body. The בְּבֹי was different from the בְּבֹי, as appears from Ps. xxxv. 2. Apprehende מִבֹין, clypeum et scutum; and also larger. 1 Kings, x. 16, 17, "Solomon made בַּבָּי, targets, and also shields."

[282.] רְצֵּוֹן (ra-tsón) benevolentiâ. A noun masculine heem. from רְצֵה, benevolus fuit. In regimen and with affixes רָצֵה.

[283.] הַעמרכּה (tah-teren-noó) coronabis-eum. 2nd person sing. of the future of Kal (with the affix בּיֹב, ), for הַעמר, from הַעָּטר, coronavit. On account of the affix, i changes into (:), and then, as "compound sheva does not admit simple sheva after it," (-:) loses its own vowel (-). The meaning of to crown belongs to this root, properly only in Pih. (see No. 401), here it is better translated by "surround," or affect round about for the sake of protection; 1 Sam. xxiii. 26, עמרים, Saul and his men surround David and his with a hostile intention.

# PSALMUS VI. 1.

# Verse 1.

[284.] על־השׁמיבִית (gnal-hash-shemineeth) super octavam. Super instrumento octo chordarum.—Bythner. שמיבית octava, is the feminine ordinal, of which the masculine is שמיבי, octavus, from the numeral noun שׁמִבּה, octo, vid. Gr. p. 75. The LXX. render it שׁמִבּה דֹּהְה בֹּיְעְלֹהָה, pro octavâ. Gesenius contends that 1 Chr. xv. where three different voices are designated, verse 21, שׁמִיבִית, octave,

### VERSE 2.

[285.] רְוֹכִיחֵבְי (tho-chee-hhé-nee) arguas-me. The 2nd person singular future of Hiph. הוכיח, with the affix בי, from מיכח, arguit, being changed in Hiph. into i. Hence future of Hiph. הוכיחבי; מוכיח הוכיחבי; (3rd person הוכיחבי, and with the affix הוכיחבי.

[286.] אַרְמָתְדְּ (ba-hhama-thechá) in-ardore-tuo. Compounded of בּ, in, הְבָּה, ardor, æstus, noun feminine and the affix אַ , tuus. With the prefix, הְבָּה, in furore; in regimen הבה, and with the affix אַרָה. Plural הובה. From בּה, incaluit.

[287.] יתימרני (theyas-seré-nee) corripias-me. The 2nd person singular future of Pihel, from יסר, corripuit, castigavit, saltem acriori reprehensione. In Pihel ימר, הִימֵר; future הִימֵר, הִּימֵר, הִימֵר, אַימַר, אַימַר, אַימַר, יִמַר, אַימַר, אָימַר, אַימַר, א

## Verse 3.

[288.] [For דְּבָּכִי, see No. 176.] אַבִּיל אָנִי (um-lál ā-nee) debilis ego sum. A noun masculine formed from the conjugation Puhal, ל being doubled instead of dagesh, for אָמֵל; wherefore it would be more

correctly written with (י). From אָבּל, debilis fuit. Accent, the great distinctive, Merka mapachātum. Modern Grammarians call the conjugation of אָבִלל, Pulal, and assert, that by way of exception the pronoun singular absolute of the first person with what usually is the 3rd preterite of the verb, is used here for

[289.] בְּלֵּמְנִי (repha-é-nee) sana-me. The imperative of Kal of אָרָה, sanavit, with the affix ב, me. Accent, the conjunctive Merka. [290.] בַּהַלָּר (nibh-haloo) conturbata-sunt. The 3rd person plur. preterite of Niph. which is in the singular, בַּהַל from בָּהַל turba-tus est. Accent, the conjunctive Munahh.

[291.] עצמי (gnatsa-maí) ossa mea. From מצמי, robustus fuit, comes the noun of common gender אָלָי, robur, os, vel aliquid solidum. With the affix it changes both (י) into (:), and then, the former into (-), thus אָלָבְמִי (-), thus אָלָבְמִי (-), os meum. In the plural the latter (י) being changed into (-) and the former into (-:), it admits both terminations, אָלַבְמִי (-), ossa. Hence אָלַבְמִי (סוֹנִי (-), ossa mea, and before a pause אַלַבְּמִי (-).

#### VERSE 4.

[292.] וְנְפְשׁׁי נְבְהְלָהְ. For בָּפֶשׁ, anima, see No. 133. Accent, Tiphhha anterius. And for בָּהֶלֶה, see No. 290. Accent, Munahh inferius, here called Hillui, being followed by Athnahh.

[293.] מֹאָד (meódh) valdè. An adverb, derived from the noun masculine, אור איז, vehementia.

[294.] עד־מהי (gnad-ma-thai) usque-quo; מהי, quando, and before a pause מהי. The ellipse "differes auxilium?" or a similar expression, is easily supplied after usque-quo.

#### VERSE 5.

[295]. שובה (shoo-bhá) revertere. From אָשׁרָּבּה, reverti; and with an accusative restituere. The imperative of Kal, in which א, the

second radical, quiesces in א, thus שוּב, and with ה paragogic, השוּב ; feminine, שוּבר ; plural, שוּבר.

[296.] הַלְּבֶּה (hhal-letsá) eripe animam meam. The imperative of Pihel, which is read in the Psalms in the 2nd person plural only, and with הושיעני קר, extraxit. [For הושיעני, see No. 159. For למען, No. 252, and for הוסקה, No. 245.]

### VERSE 6.

[297.] במות (bam-má-veth) in ipsa morte, quoniam ה emphatic. excluditur. A noun masculine מות, mors. In regimen and with affixes (ד) and (בי) are contracted into i, thus מות , as מות mortem eorum.

[298.] זֶבֶרֶךְ (zich-ré-cha) memoria-tui. From זָבֶרְ recordatus est, comes the noun masculine זֶבֶּר, memoria, tam privata quàm publica, thus לְּזַבֶּרְ , in memoriam. With affixes it changes (··) penult. into (·), and (·) ult. in (·), and again the former (·) into (·), whence זַבְבָּר.

[299.] אַשׁמִּל (bish-ól) in-sepulchro. אַשׁמּל, a noun of the common gender, but oftener feminine, derived from אָשׁמּל, petiit, rogavit, as if never satisfied; or according to modern etymology אַשׁמּל, quasi אָשׁמִל, cavity, hollow, hollowness, thence hell. The prefix ב takes (·) on account of the following (:). In Ps. ix. 18, we read אַשׁמּוֹל, with ¬ local, signifying in, ad, versus. LXX. בֹּי דַבְּּ שְׂמַחָּ, in Hades.

[300.] יְרָהְדֹּלְּהְ (yo-dhel-lách) confitebitur-tibi. From יְרָהְרֹּלָּהְ, jecit, projecit, comes the Hiphil הוֹרָה, vocem projecit, confessus est. The future of Hiph. אוֹרָה, is of double irregularity, for ' is changed into ', and ח quiesces in (v). The dagesh in ', occurring after maccaph is called dacheek, and possesses a double connecting power. Accents, Metheg, and Sylluk ante Soph-Pasuk.

### VERSE 7.

[301.] יגעהי (ya-gháh-tee) laboravi. The 1st person singular preterite of Kal, from גע, laboravit, defatigatus fuit. Accent, Mahpach.

[302.] באַרַּחְרֹי (bean-hha-thee) in-gemitu-meo. From אָבּר, קפּתוּנוֹ, gemuit, used only in Niphal and related to the verbs אָבּר, אָבּר, אָבּר, comes the feminine noun אָבּר, קפּתוּנוע, gemitus, suspirium. With affixes it changes הווה הוועס ה, (ד) penult. into (:), and therefore (-:) is changed into (-), thus אַבּרְהִר. Accent, Rebheea, preceded by Gahya.

[303.] mins (as-hhé) natare-faciam. The future of Hiph. in which a quiesces in (.), from min, natavit; this root occurs a second time, Is. xxv. 11, and lastly Ez. xlvii. 5.

[304.] מְּמָהֵי (mit-ta-thee) lectum-meum. A noun feminine heem. מְמָה, lectus, for מְמָה, and on account of the affix, הוו being changed into ה. From המה, extendit, inclinavit. Comp. צאוים, אוֹים מולא אוֹים.

[305.] בְּרְמְעָהִי (bedhim-ha-thee) in-lachrymâ-meâ. From בְּרָמְעָהִי (achrymatus est, comes the noun feminine הָמְעָה, lachryma, ה being changed into ה, with the affix. In plural דָמְעוֹת. Accent, Rebhia Geresh.

[306.] ערשי (gnar-see) stratum-meum. From ערשי seu lectus ex ligno factus. With the affix, it changes both (י) into (י), and the former (י) into (-), and makes ערשי. The proper meaning of ערשי is a bedstead with a tester to it, or bridal bed; the idea of wood is none of its essentials; that of Og was of iron, see Deuter. iii.

[307.] אממח (am-sé) liquefaciam. Future of Hiphil, in which דו quiesces in (v), from אמום, liquefacit.

## VERSE 8.

[308.] עששה מפעס עיני (gna-she-shá mic-cá-has gné-nee) cor-

rosus-est præ-indignatione oculus meus; הששט, 3rd sing. feminine preterite of Kal, from ששט, tineas genuit, it produced moths. Accent, Munach, following Metheg.

תבעם, from מ, præ, and בעם, which signifies, actively, provocation; passively, indignation or anger. From בָּשָׁ, indignatus fuit.] עִיבָּי, from עִין, oculus, with the affix עִיבָּי, meus. Vid. No. 235.]

[309.] עְׁתִקְה בַּכְל־צוֹרְרִי (gna-thecá bechol-tso-reraí) inveteravit propter omnes angustiatores-meos. עָתִקּה, 3rd person singular preterite of Kal feminine, to agree with עִי, from עָתִּה, transferri ideoque ætate provehi.

קברים, without a pause; from צוֹרְרֵי, the plural masculine of צוֹרָר, Ben. Kal, from ברר *ligavit, vinxit*, and Metaph. coarctavit, Angl. straitened. With the suffix , my, after a noun plural.

# Verse 9.

קרר (soóroo) recedite. 2nd person plural imperative of Kal, from סרר, formed like קרם, see Gr. p. 84. Accent, Munahh inferius. [For שׁמע אָפּרָלּ, see No. 237, for אָנָרָלּ, No. 238, and for שׁמע, No. 177.]

קול בּכִיי (kól bich-yee) vocem fletus-mei. [For קוֹל בּכִיי, see No. 144.] From בכה, flevit, comes the noun masculine בכי, fletus; before a pause בכי, and with the affix בכיי, fletus-meus.

# VERSE 10.

קברי (tehhin-na-thee) supplicationem-meam. An heem noun feminine החבר, from הובן, gratiosus fuit; and with the affix י, my, it changes into הודפרי into החברי.

תפלתי (tephil-la-thee) orationem-meam. Vid. No. 178. Accent, Merca preceded by a Gahya. See Nos. 1 and 302.

קר (yik-kahh) accipiet. 3rd person sing. fut. of Kal, from לְּלָּחָ (yik-kahh) accipiet. 3rd person sing. fut. of Kal, from לִּלְּחָר, מְּלַחָר, הַּלְּחָר, הִּלְּחָר, הִלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִּלְּחָר, הִילְּחָר, הִילְּרָר, הִילְּתְר, הִילְּרָר, הִילְּרָר, הִילְּרָר, הִילְּרָר, הִילְר, הִילְּרָר, הִילְר, הִילְּר, הִילְר, הִילְר, הִילְר, הִילְּר, הִילְר, הִילְר, הִילְּר, הִילְר, הִילְּר, הְילִיר, הִילְּרְי, הְילִּרְי, הְילִּרְי, הְילִיי, הְילִּרְי, הְילִי, הְילִיי, הְילִיי, הְילִיי, הְילִיי, הְילִּי, הְילִיי, הְייי, הְילִיי, הְילִיי, הְילִיי, הְילִיי, הְילִיי, הְילִיי, הְילִיי, הְילִיי, הְייי, הְילִיי, הְייי, הְייי, הְייי, הְייי, הְייי, הְיייי, הְיייי, הְייי, הְיייי, הְייי, הְייי, הְיייי, הְייי, הְייי

## VERSE 11.

עבשור (yebhó-shoo) pudore-afficientur. 3rd person plural future of Kal, from יבישור, erubescere. Future בוֹשׁה, and with ה paragogic, אבוֹשׁה. Accent, Mahpach.

וְיבּהלֹּה (veyib-bá-haloó) et-terrebuntur. 3rd person plural future of Niph., the omitted ש being compensated by dagesh. From בַּהָל turbatus est, which in Niph. is בַּהָל. Accent, Munahh.

קל־אֹיבִי (col-oyebhaí) omnes-inimici-mei. Vid. No. 161,

א בישבוי (ya-shoo-bhoo) revertentur. 3rd person plural future of Kal, which is אָשׁוּב, revertar, from אָשׁוּב, redire, reverti, of the form of קוֹם, vid. Gr. p. 84. Accent, Rebhia-Geresh.

קבשׁר (ye-bhō-shoo) pudore-afficientur. More properly יֵבְשׁרּ, third person plural future of Kal, from מוֹב, erubuit.

¶ Γά-ghang) subitò. As an adverb, from the noun substantive , scissio, disruptio, item momentum. Before a pause Γίτ LXX. σφόδρα διὰ τάχους.

# PSALMUS VII. 1.

### VERSE 1.

Shiggaion, Hebrew אָביוֹן. The meaning of this term is much disputed. The root being אָבָה, erravit, peccavit. Buxtorf and Bythner render the word by "ode erratica, vel varia, quæ omnibus

rationibus musicæ simul decantabatur." The same meaning seems applicable to the "Prayer of the Prophet Habbakkuk," ch. iii. 1, which is said to be אָל שׁבּיוֹכוֹת, "according to variable songs or tunes." Margin Engl. Version. Parkhurst understands the term to refer to David's and Israel's wanderings from God's law, and from their own place, on that account. It occurs only in these two places of Holy Scripture. The LXX. render it here by אַבּאָבּיֹל, and in Habb. by META 'חֲבּוֹת', to be great, lofty. The Pael of the latter root in Syriac means to sing praises, hence he calls ישׁבּיֹרֹן, nomen verbale piëlicum, hymnus.

שר (shár) cecinit, preterite of Kal, from שׁר, canere. Also the Ben. Kal is שׁר, canens, cantor, plural שׁרים.

[310.] על־הַבֵּרי (gnal-dibhray) super verba. From the noun masculine הָבָּר verbum, sermo, comes the form בַּר in regimen, by changing the former (¬) into (:), and the latter into (¬), thus על־דְבַר (דְּבַר וּחָם, verba, (¬) is changed in (:), and the preceding (:) into (¬), hence על־הַבְּרִי־בֹרְּשׁׁ With affixes, and also in the plural, it shortens the former (¬) into (:), thus דְבַרְיּה, verbum tuum, דְּבַרְיִּה, verbu tuum,

[311.] מוֹם (Choosh). The proper name of one of the sons of Ham, from whom the Ethiopians were descended. Here it seems to have been one of those enemies of David, who exasperated Saul against him, 1 Sam. xxvi. 19. Bythner suspects, that David here alludes to Saul himself, the son of שׁיִר.

[312.] בּוֹ־יִמִינִי (ben-yemee-nee) filii Jemini, quasi Jeminæi, a patronymic from Benjamin. The Targum renders it, "On the destruction of Saul, the son of Kish, of the tribe of Benjamin." Benjamin is derived from בּוֹיְמִין , filius dextræ, or filius senectutis meæ, יָמִין, vel filius fortunæ, nam יָמִין, dextra, etiam Fortunam significavit.

## VERSE 2.

[313.] בְּךְ חְסֵיתי (bechá hha-seethee) in-te speravi. From בְּדְּ חְסֵית, confidit, comes, by changing ה into ', the 1st person singular, for הסהר וחסה. In the plural by casting away הסהר, spe-rârunt, for הסהר, see Nos. 120 and 333.

קושיעני (ho-shee-hē-nee) salvum-me-fac. See No. 159.

[314.] מבּל־רֹדְפִי (mic-col ro-dhephaì) ab-omnibus persequenti-bus-me. [ב, from, בּלֹּד, before Maccaph for בֹּל, changing i into (י). See Nos. 33 and 119.] רוֹדָפּי , is the Ben. Kal, from דְּדָא, secutus vel persecutus est. In plural רוֹדְפִים, in regimen רוֹדְפִי , and with the affix בּוֹל. Accent, Rebhīa-Geresh.

[315.] יהצילני (ve-hat-see-lé-nee) et-eripe-me. From נָצל, rapuit, eripuit, which in Hiphil compensates של by dagesh, thus הצילני, and with the affix הצילני, בי, rescue me. In plural הצילני, בי, eripite.

### VERSE 3.

[316.] פֶּרְיִמְרָהְ (pen-yit-róph) ne-forte rapiat. [For זְבֶּ, see No. 115.] The verb after זְבֵּ is found only twice in the preterite tense; 2 Sam. xx. 6, and 2 Kings, ii. 16. אָמֵרֹף, future of Kal from אָמֵרֹף, future of Kal from מְבֹרָף, dentibus-dilaceravit. Future אָמֵרֹף, &c. Accent, Munahh inferius. אַבָּהְיּשׁ means also alimentum, like דְּהְסִיףׁ.

[317.] פאריה (kear-ye) ut-leo; אריה, leo grandior, with כייייי, leo grandior, with כייייי, see No. 133.]

[318.] ברק (po-rék) lacerans. Ben. Kal from ברק, rupit, carnem-laceravit. Accent, Rebhia-Geresh.

[319.] יְבְּיֵן מַצִּיל (ve-én mat-seel) et-non liberans. [For אין, see No. 134.] מַצִּיל, participle of Hiph. liberans seu liberator, for מַנִּיל being compensated by dagesh.

### VERSE 4.

[320.] עשׂיתי (gna-see-thee) feci. 1st person singular preterite of Kal from עשׂיתי, fecit, ה being changed into 'quiescent.

[321.] This (zóth) hoc, istud. The demonstrative pronoun feminine which supplies the place of a neuter, which the Hebrews have not.

[322.] ישׁ (yesh) est, which is of all genders and perons, from the unused ישׁי, est, sunt. Before Maccaph, it is written with (י); with a prefix ייי:, and with ה interrogative יייה, an est?

[323.] עול (gná-vel) iniquitas. A noun masculine without a plural from עול, Pih. עול, iniquus fuit, impie egit. Accent, Merchah.

[324.] 'DDE (bechap-pai) in-volis-meis. From E, in, and DD, concavitas cujuslibet rei, vola manûs, a noun feminine derived from DDE, incurvavit. With affixes, and in the dual number it assumes dagesh to compensate the defect of the absent letter. In the dual DDD, and with the affix DD, or before a pause DD, manus meas.

### VERSE 5.

[325.] בְּמֵלְתִּי (ga-mál-tee) retribui. From בְּמֵלְתִּי retribuit, preterite of Kal, of which בְּמֵלְתִּי, is the 1st person singular. Hence the noun masculine, rarely feminine, בָּמֵל a camel, so called, says Bochart, from the unrelenting and revengeful nature of his temper when excited; insomuch that it has become a proverb among those nations which are most familiar with it. Accent, Tiphhha anterius.

[326.] שֵׁלְמֵי (sho-lemee) pacifico-meo, i. e. to him who was at peace with me. Ben. Kal from שֵׁלָם, pacificus fuit, pacem-coluit. [For אַד, malum, see No. 232.]

[327.] אחלבים (va-ahhal-letsá) ctiam erui. The future of Pihel from אחלף, extraxit, liberavit, periculo-extraxit, for אחלף, with חלים

paragogic, (") being changed into (:), and I conversive taking () before א. [For צוררי, vid. No. 309.]

[328.] ביקם (re-kám) gratis. From ריק, הק, vanus, inanis, which with heemantiv forms the adverb, ריקם.

## VERSE 6.

[329.] יְרָדָּף (yee-rad-doph) persequatur, et alios ad persequendum incitet. A future compounded of Kal and Pihel, from 777, secutus vivolege est, &c., vid. No. 314. In Kal the future is אָרדוֹף, persequar; 3rd person singular יְרְדּׁף; and 3rd person singular in Pihel, is יְרִדּּף, from both which is formed ירדיף. LXX. καταδιώζαι ἄρα, persequatur meritò. [For אוֹיב, see No. 161.] Modern Grammarians nearly all deny the original existence of what the ancient called formæ mixtæ, like ירדּף. Eichhorn says, "rectius legitur vel in Kal vel in Pihel;" Ewald (3rd Ed. Lz. 1838, § 290) goes so far as to suppose the dagesh in ירדוֹף to be lene even after the vowel patach, which, on account of 7 (he thinks) has grown out of sheva. According to Kennicott there are manuscripts "qui shva sub 7 legunt, &c., alii chateph patach." Gesenius has devoted four pages to the formæ mixtæ. See his Lehrgebäude, Leipzig, 1817, pp. 460-4. With regard to נפשי, we have mentioned above that נפשי stands for person as well as soul.

[330.] יישוֹג (ve-yas-ségh) et-comprehendat. The future of Hiph. from לשב, attigit, apprehendit, בשנ, attigit, apprehendit, בישנ

[331.] יירמים (ve-yir-mós) et conculcet. The future of Kal from רמס, calcavit.

[332.] לארץ (là-á-rets) in-ipsam-terram. From אָרָא, terra, Gr. ינףש. With ה emphatic אָהאָה, ipsa terra, which being excluded after the letters ב, ל, ב, gives לְאָרֶץ, in-ipsa-terra.

נוֹמ (like הַלְּיִלְּיִם (hhay-yaí) vitam-meam. From the plural noun הַלְּיִלְּיִלָּיִם, vita (like הַלִּילִּי, old age; בָּיבֹים, face, and others) we say הַּלְּיִלִּים, my life, in pause, הַלְּיִלִּים cocurs also as plural masculine of the adjective יח, vivus, vivens. The dagesh in ', and the same 'הַ being used (in the Pentateuch), also as third person masculine singular of the preterite for הַלִּי, induced Kimchi to assign for its root הַלְּיִל, an opinion still held by Grammarians of the present day, who, in fact, acknowledge no last radical ה to be genuine where it has not a Mappik, as in הַבְּבָּבְּה any other ה radical at the end of the word being a mere substitute for the genuine '(seldom ')) which always appears in corresponding roots in Arabic, and in the Hebrew itself before and ה, and in participle Pahul (see Paradigm ה). Also before ה and ', such original ' is not very scarce. Examples are Deuter. xxxii. 37; Jes. xxi. 12; and Psalms, xxxvi. 8 and 9; lvii. 2; lxxiii. 2; lxxvii. 4; lxxviii. 44; cxxviii. 3.

י בְּבֵּוֹלְיּ (oo-che-bho-dée) et-gloriam-meam. Vid. No. 141. Accent, Shalsheleth.

[334.] לְעַכֵּר (le-ha-phár) in ipso pulvere; אָפָר, pulvis, a noun masculine with a plural feminine עַבּרוֹת, in regimen.

[335.] יַשֵּׁבּן (yash-kén) habitare-faciat. 3rd person singular future of Hiph. from אֶבֶן, habitavit.

# VERSE 7.

קרבור (koo-ma) surge. Vid. No. 158. Accent, Mahpahh Zarqatum.

ๆ ๆ อหอ (be-ap-pe-cha) in-furore-tuo. Vid. No. 78.

[336.] אָנְיְאָתְ (hin-na-sé) eleva-te. Imperative of Niph. from אָנָיִא, tulit, elevavit. In plural אָנְיִאָּה, attollite-vos. Accent, Tiphhha anterius.

[337.] בּעֵבְרוֹת (behabh-róth) propter-indignationes. A noun fem. עברה, ira in alium transiens, from עברה, transiit. In plur. עברה, and in regimen (י) being shortened into (:), (-:) loses its sheva; and the word becomes בּעברוֹת, scil. hostium-meorum. The idea of over is prevalent in the word עברה עברה, whether as over-flowing (of anger), or over-bearing (of pride). It may be translated here by superbia, צֹבּוּנָה. The congruity of sound remarkable in this translation with the original, is not a mere chance.

[338.] יעורה (ve-hoo-ra) et-suscita, אלי, ad-me, &c. The imperative of Kal, from עור , evigilare, of the form of הקבוה No. 158.
[For משפט, see No. 43.]

[339.] צוּיה (tsiv-vee-tha) præcepisti. From בּּרָה, comes in Pihel בּּרָה, jussit, &c. In the 3rd person singular preterite, ה quiesces in (ז), as הוא צוּה, ipse mandavit, and in the second, הוא בּרָּה, ipse mandavit, and in the second, הוא בּרָּה, and sometimes with הוא בּרָה, מוֹיִים, מוֹים, מוֹיִים, מוֹים, מוֹיִים, מוֹים, מו

### VERSE 8.

עדרת (va-hadhàth) et-congregatio. Vid. No. 45.

¶ לאמים (le-um-mim) populorum. Vid. No. 53.

[340.] קבבקה (teso-bhebhéc-ca) circumdabit-te. From בבס, circumivit, comes in pohel by changing dagesh into i, בבס, which with ה paragogic gives in the future הבסומא, (··) being changed into (:). In the affix ק in this place, dagesh is found, compensative for the excluded a epenthetic in המסובבנד.

על, et, על, propter, ה, illam. Vid. No. 131. [341.] לְשְׁלֵּיִה (lam-ma-róm) in-altum; מְרוֹם, altum, a noun masculine heemantiv, and as an adjective, altus, sublimis, from הום esse. [For שובה, vid. No. 295.]

# Verse 9.

[342.] יְדֵיְן (ya-dheen) judicabit populos. Targum causam aget populorum.—Bythner. The future of Kal of the root דִּין or דִּין, vid. No. 167.]

[343.] יְלְפְּטֵלְי (shoph-té-nee) judica-me. From שַּׁפָּט, judicavit, comes the imperative of Kal, שֵׁפֹשׁ, and with the affix יַ, בִּי יִּיִּי. ... יִּשְׁכִּשׁרָּ In the plural יִּשְׁכִּשׁרָּ, judicate.

עברקי (ke-tsidh-kee) secundum-justitiam-meam. Vid. No. 173. [344.] יבור (oo-che-thum-mee) et-secundum-perfectionem-meam super me. LXX. צמוֹ צמוֹ דֹאוֹ מֹצמוֹ שִׁטּי, innocentiam. A noun masculine בּה, perfectio, from הַבּה, integer fuit. With affixes it takes dagesh, and changes i into (י), as ברובוי, in-integritatate-mea. Before the following word אָלי we may supply an ellipse such as הַבּוֹל retribue, and render the verse, "Judge me, O Lord, (and) reward me, according to my perfection and innocence."

### VERSE 10.

[345.] (yigh-mor) consumatur, deficiat. From אבּבּר, which is taken both in a good and a bad sense. In the former it signifies perfecit, absolvit. In the latter defecit, destructus fuit. The 3rd person singular future of Kal יְנְבֵּיר, but i being shortened into (¬) chatoof on account of Maccaph, יגביר.

[346.] בא רעו רשעים (ná-ráng-reshaím) נא, nunc quæso. A particle of time, denoting entreaty. Accent, Munahh superius. [For vid. No. 232, and for רשעים, No. 7.]

[347.] התכונן, (oo-thecho-nén) et-stabilies, בוֹליק, justum. 2nd person future of Pohel, which is כוֹנן, aptavit, stabilivit, from כוֹנן, in which verb in Pihel the second radical quiesces in i, and the third is doubled.

In Ps. vii. 13, it is found in the 3rd person singular with conversive of the future, as יִיכוֹנְנְהַהְ , et aptavit, vel paravit illum. Accent, Yerahh. [For בּיִּבֹי, see No. 46. Accent, Merca Mapachātum.]

[348.] ובֹחֵן (oo-bho-chén) et-probans. The Ben. Kal, with h before a labial, from בחן, probavit. [For הוב, see No. 207. Accent, Tiphhha anterius.]

יבליות (oo-chela-yóth) et renes. A noun plural feminine without a singular, from בָּלָ, desideravit, as being the supposed seat of desire, "(ד) penult. in every increment, or in regimen, being shortened into (:)," it becomes בַּלִיוֹת.

# VERSE 11.

[350.] מֵנְבָּי (ma-ghin-née) clypeus-meus. LXX. בּ הַּהּהְּבִּי (ma-ghin-née) clypeus-meus. LXX. בּ הַּהּהְּבִּי (שִׁהְּבָּי הַ מַּלְבָּי (שִׁהְּבָּי הַ מִּבְּי (שִׁהְּבָּי הַ לַּבְּי (שִׁהְּבָּי הַ לַבְּי (שִׁהְּבָּי (שִׁהְּבָּי (שִׁהְּבִּי (שִׁהְּבִּי (שִׁהְּבִּי (שִׁהְּבִּי (שִׁהְבִּי (שִׁהְבִּי (שִׁהְבִּי בּי וֹבְּי (שִׁהְבִּי בִּי הַבְּי בִּי (שִׁהְבִּי בִּי (שִׁהְבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי (שִׁהְבִּי בְּבִּי בְּבִּי (שִׁהְבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִי בְּבִי בְּבִּי בְּבִי בְּבִּי בְּבִּי בְּבִי בְּבִּי בְּבִי בְּבִּי בְּבִּי בְּבִי בְּבִּי בְּבִי בְּבִּי בְּבִּי בְּבִּי בְּבִּים בּיבְּיבְים בּיבְּים בּיבְּים בּבְּיבִים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בְּבְּיבְּים בּיבְּים בּיבְּים בְּבְּיבְים בּיבְּים בְּיבִים בְּיבְים בְּבְּים בְּבְּים בְּיבִים בְּבְּיבְים בְּיבִים בְּיבְּים בְּיבְּים בְּיבִּים בְּיבְּים בְּיבִּים בְּיבִּים בּיבְּים בְּיבִּים בְּיבְּים בְּיבִּים בְּיבְּים בְּיבְּים בְּיבִים בְּיבּים בּיבְּים בְּיבְּים בְּיבִּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבּים בְּיבְּים בְּיבְּבְיים בְּיבְּים בְּיבְיבְיבְיּים בְּבְּיבְים בְּיבְּבְיים בְּבְּבְיבְּיבְּים בְּיבְּבְּיבְיבְים בְּבְּבְיים בּבּבּי בּיבְּבּי בּיבּי בּבְּבְיים בּיבּבּי בּיבְּבְּיים בּיבְּבּי בְּיבְבּיים בּיבְּבּיים בּיבּבּי בּיבּבּי בְּבּיים בּיבְּבּי בְּיבְּיבְיים בּיבְּבְיים בּיבּיבּיים בּיבּבּיים בּיבּבּיים בּיבּיים בּיבּיבּיים בּיבּיבּיים בּיבּיבּיים בּיבּיבּיים בּיבּבּייבּיים בּיבּבּיים בּיבּבּיים בּיבּבּיים בּיבּבּיים בּיבּבּיים בּיבּבּיים בּבּבּייבְבּייבּיבּים בּיבְבּייבּיבּיים בּיבּבּייביים בּיבּבּיים בּיבּבּייבּיבּיים בּיבּיבּיים

[351.] אישׁישׁיע (mo-sheeang) servantem. The participle of Hiphil, from ישׁיע, which, by changing into i, gives in Hiph. הושׁיעם, salvatoris eorum.

[352.] ישׁרי־לְב (yish-rē lébh) rectos corde. From ישׁר, rectus, fuit, comes the noun adjective ישׁר, rectus, and as a substantive rectum, rectitude. In the plural by changing (י) into (:), it makes ישׁרִים. In regimen (י) being changed into (:), of the previous (:) it makes (·), hence ישׁרִים.

# VERSE 12.

¶ ຫລາ່ໝໍ່ (sho-phét) judicans, i. e. judex. Vid. No. 108.

¶ צדיק (tsad-deek) justus. Vid. No. 46.

[353.] אַל זְּעֵם (ve-El zo-hēm) et-Deus indignans. For אָל, vid. No. 228. אַל, Ben. Kal from דָּעָם, indignatus, detestatus fuit. It implies the external exhibition of anger. Accent Merca. Mendelssohn, the German Translator of the Psalms, renders אַל an accusative parallel to אָל, as a poetical repetition of the nominative, "God judges the righteous and him that acts wantonly every day."

#### VERSE 13.

אַם לְאֹּ יְשׁוּב (im-lo-yáshoobh) si non conversus fuerit, which the LXX. read in the 2nd person ἐπιστραφῆτε. The 3rd person singular future of Kal, scil. אָשׁוּב, אָשׁוּב, from יִשׁוּב, from יִשׁוּב, redire, reverti. Accent, Tiphhha anterius.

[354.] אַרֶּבְּר (hhar-bó) gladium-suum. A noun feminine קורָבּ gladius, from קורָבּ, exsiccatus vel vastatus fuit. With an affix it first changes both (v) into (:), and then the former (:) into (-), thus אַרְבָּר, gladius-suus; אַרְבָּר, gladius-meus. Before a pause it changes only the former (v) into (r), thus בַּרְבָּר, a-gladio; and with the letters ב, ל, בַּרְבֶּר, בֹּרְבָר, tanquam ipsum gladium. In plural feminine the latter (v) is changed into (r), and the former into (-:), as הַרְבַבוֹת, gladii.

[355.] ילטוֹשׁ (yil-tósh) acuet. Future of Kal from שׁבָּׁל, acuit, polivit, as of instruments of iron or brass.

[356.] קַּשָּׁהְ (kash-tó) arcum-suum. From the Chaldaic הְּשָׁהָ, jaculatus est, comes הְּשֶׁה, arcus, a noun of common gender, but

oftener feminine. Before a pause קְשֶׁת. In the plural קְשֶׁת. Modern Grammarians derive קָשֶׁת from קֹשֶׁה, a curvitate, (unde τόξα καμπύλα, apud Hom. et Hesiod.); a similar form is זָּהָר from זָּהָר. The Chaldee קִשְׁת is a denominative from קָשֶׁת.

[357.] קֹקְ (da-rách) tetendit, when used in reference to a bow or arrows, alias, calcavit. Preterite of Kal.

תיכוננה (va-yecho-nenéha) et-paravit-illum. Vid. No 347.

## VERSE 14.

[358.] הַכִּין (he-cheen) parare-fecit. 3rd person singular preterite of Hiph., ז being excluded, from כּוֹן, aptare. Before servile and תוֹנינוּ assumes i, thus הַכִּינוֹת, aptâsti, &c., 3rd person plural הַכִּינוֹת, aptârunt.

[359.] בֵּלִיבְּנָתְת (kele-má-veth) vasa-mortis. From the noun masc. בָּלִים comes the plural בָּלִים, by syncope בָּלִים, and in regimen בָּלֵים, vid. No. 297].

[360.] אַבְּּח (hhit-sáv) sagittas-suas. From אָבָּח, discidit, dimidiavit, comes the noun masculine אָח, sagitta; plural אַבּח, in regimen בּאַח, and with the affix אָבָּין, by assuming dagesh compensative, and changing (...) into (.).

[361.] לְדְלְקִים (ledho-lekeem) in ardentes, vel persecutores. The Ben. plural of Kal from דָלַק, insecutus est, item metaph, exarsit ut ignis.

[362.] יִפְּעֵל (yiph-hál) efficiet. The 3rd person singular future of Kal with (ד) before a pause, for פָּעֵל from פָּעֵל, from פָּעָל, fecit. This verb gave names to the voices of Hebrew verbs, see No. 237. Some have also rejected פָּקָד, because of the changes of בּקָר and בּקָר, in its place. Gesenius renders the three last words thus elegantly: "He turns (renders) his arrows burning ones, that is, he hurls burning arrows."

## VERSE 15.

[363.] הַּבָּה (hin-né) ecce. From הָּ, en, ecce, and with הַ paragogic הַבָּה. A demonstrative particle, used also with affixes הָבָּר, ecce tu or ecce te; הַבְּבָר, ecce ego; in pause הַבְּבָר, ecce me, &c. &c.

[364.] יְהַבּל־אָּוֹן (yehhab-bel áven) parturiet iniquitatem. The future of Pihel, in which, on account of Maccaph, (..) changes into (..), from הבל, in pignus accepit, in Pihel, corrupit, perdidit; etiam, parturivit. [For אָוֹן, see No. 238.] The ground meaning of הבל is binding and winding, hence its various renderings of rope, pledge, injury, destruction, perversion, labour, and pangs.

[365.] יוֹדְרוֹד (veha-rá) et-concepit. The preterite of Kal, with a conversive of the preterite.

[366.] אָבֶל (gna-mál) perversitatem, ærumnosum-laborem. A noun masculine from עָמֵל (aboravit. In regimen the former (-) is changed into (-:), and the latter into (-), whence אָמֵל Ps. cxl. 10.

[For a pause the former (י) is changed into (י), thus שָׁקָר, plural mendacia. Observe: the Munahh is moved back to prevent the concurrence of two accented syllables. The same see above, [108], [237], and [326].

# VERSE 16.

[368.] בוֹר (bor) cisternam, vel foream. A radical noun of masc. gender signifying as well a cistern for water, as a pitfal, also a grave.

[369.] בְּרָה (ca-rá) excīdit, vel fodit. Preterite of Kal, of which the 2nd person is בְּרִיה, the third radical, ה, being changed into quiescent; and 3rd person plural בָּרָה, in which the third radical ה is cast away before בּרָה. See [333]. Accent, Tiphhha anterius.

[370.] ירופרה (vay-yahh-peréhoo) et-effodit-eam. The 3rd person singular future of Kal, with the affix ה, which causes the i in to be changed into (:), and (-:) loses its own (-). It has a conversive of the future. From הפר הלוג, fodit, excavavit.

על (vay-yippōl) et-cadet, for et-cecidit, with conversive future from נפל, ruit, cecidit. Vid. No. 267.

# VIRSE 17.

ק ישוב (ya-shoʻbh) convertetur. Vid. verse 13. For עמלו, vid. No. 366, and for בראשו , No. 143.

[372.] קְּדְקְּדֹּלְ (kodh-kedhó) in-caput-ejus; קְּדְקְּדֹּ, vertex, the highest part of the head, a noun masculine without a plural, from קְּדָר, verticem inclinavit. On account of the affix, i is changed into (:). Hence קּדְקְדוֹ

[373.] הַמְּכוֹ (hhamā-só) violentia-ejus; הַבְּלָם, vis, violentia, a noun masculine. In regimen הַבְּלָם. With an affix הַבְּלָם, violentia ejus, and in the plural הַבְּלִים הַבְּים הַבְּלִים הַבְּלִים הַבְּים הַבְּלִים הַבְּים הַבּים הַבּים הַבְּים הַבְּים הַבְּים הַבְּים הַבְּים הַבְּים הַבְּים הַבּים הַבּים הַבְּים הַבְּים הַבְּים הַבְּים הַבְּים הַבְּים הַבְּים הַבּים הבּיבוּ הַבְּים הַבּים הבּים הבּיבּים הבּים הבּיבּים הבּים הבּיבּים הבבּים הבּיבּים הבּיבּים הבבּיבּים הבּיבּים הבבּיבּים

[374.] ירד (ye-rédh) descendet. 3rd person singular future of Kal from ירד, descendit. In the future ' is concealed in (·), thus ' in for יירד, in pause we find יירד with (-), also in the feminine plural before בח

#### VERSE 18.

ק אוֹדה for this word see No. 300, and for הָצִּדְקוֹ, No. 173.

[375.] יְמְּרֵבְּרִה (va-azam-merá) et-psallam. From מְלְּרָבְּיִרְה præcidit, comes in Pihel זְבֵּר, cecinit, modulatus est. See No. 122. Future of Pihel אובר, and with ה paragogic changing (··) into (:) אוברה, which it resumes again before a pause.

[376.] עֵלְיוֹן (gnel-yón) Altissimi. A noun masculine heemantiv, excelsus, sublimis, being also considered as one of the names of The most High. From עֵלְה, ascendit.

# PSALMUS VIII. n.

# VERSE 1.

קלמנצח, For this word, vid. No. 169.

# VERSE 2.

[378.] אדליכה (Adho-né-noo) Domine-noster. From אדליכה, Dominus (vid. No. 72), is formed the plural אדלים, Domini, which with the affix אדליכה, our, excluding ים, gives אדליכה.

[379.] מה־אדיר (ma-addir) quam illustre; אדיר, magnificus, validus, a noun adjective. In plural אדירא, potentes, sublimes, regimen אדר. From אדר, fortis, admirabilis fuit, not used in Kal.

[380.] אַשר תְּבָה (ashér tená) quòd ponere, i.e. quod, potius, qui posuisti. From בתן, dedit, comes, by casting off ב, the imperative זָהַן; and assuming הבה paragogic, (יי) being changed into (:) תנה. Hence the infinitive after the imperative form is used for the preterite.-Bythner. But Bishop Hare says, "there is no example of an infinitive of this form in נתן, (of which the infinitive is תֵּבֶת, but it is proved, by various examples that this is the form of the imperative. To me, therefore, the imperative seems to be put for the 2nd person of the preterite, which, I think, is also done in שימה (from שיש, ponere), Ps. lvi. 9." Vid. Gr. p. 45, in fine. Gesenius (Lehrgebäude, p. 777) considers this תַּבָּח as the imperative used for future optative. Having laid down certain rule how the imperative following or preceding a future thereby becomes itself a future, as Ps. cxxviii. 5, וֹרָאָח for יְתִרְאָּה; Is. vi. 9, שִׁמְעוּ for הִשִּׁמְעוּ, he continues, "so, perhaps, likewise the difficult passage, Ps. viii. 2, How glorious is thy name in all lands who mightest set thy glory over the heaven, i. e. would that thou spreadest thy glory over the heaven; may it be spread over the heaven in the whole creation." With regard to אמר he refers to Job. ix. 15, for a comparison.

[381.] קֹוְהָ (ho-dhechá) laudem-tuam; הוֹר, gloria, laus, a noun radical, and with the affix קוֹר, gloria-tua. With a pause (:) is changed into (:), thus קְּשָׁמִים, vid. No. 70].

# VERSE 3.

[382.] מַפֵּי עְוֹלְלִים (mip-pee gno-lelím) ex-ore parvulorum. [For מָלֵל, vid. No. 256]. From עָלֵל, egit, fecit, comes the participial noun in Kal, עוֹלְלִים; plural עוֹלְלִים.

[383.] רְיֹכִקִים (veyo-nekeem) et-sugentium. The masculine plural from יוֹנָקְים, lactans, a participial noun in Kal, from ינק, suxit.

[384.] מַדְרֹּילִ עָּז (yis-sádh-ta gnóz) fundâsti-fortitudinem. 2nd person singular preterite of Pihel in which the dagesh implies firmiter. From יְּכִד, fundavit. LXX. κατηρτίσω, perfecisti. Accent, Merca Mapachātum, præcedente Yerahh.

[385.] עלו (gnóz) robur, imperium, laus. A noun masculine without a plural from אָדָי, fortis, potens vel robustus fuit. With an affix it assumes dagesh, and changes into (s), thus אָדָי, robur meum.

¶ For למען, propter, vid. No. 252, and for אורָרָין, angustiatores tuos, No. 309.

[386.] לְהֹשֶׁבֵּית (lehash-beeth) ad-cessare-faciendum. From שֶׁב, cessavit, comes in Hiphil, השֶׁבִּית, infinitive, preceded by the sign of the gerund.

¶ วฺ่า่ห์ (o-yēbh). Vid. No. 161.

[387.] יביתונקם (oo-mith-nak-kém) et-ulciscentem-se. The participle in Hithpahel, from כקם, ultus est.

## VERSE 4.

[388.] בֵּיבֶּאֶרְאָּרְ (kee er-é) Quum videbo. Alii, quoties. The future Kal, from בְּיבֶּאָרָ, vidit. 1st person בְּיבָּאָרָ; 2nd person אָרָאָר, &c. Accent, Munahh inferius.

[389.] אָמֶמִידְּ (sha-mé-cha) cælos-tuos. From שָׁמֵידְּ , cæli, which casts away the termination because of the affix ד, thy. In regimen it changes י into י, and (י) into (:), thus בּשָׁמֵּב, in cælis. Accent, Tiphhha anterius.

[390.] מְעָשֵׂה (ma-hasé) opus. From עָּהָ, fecit, comes the noun masculine heemantiv, מְעָשֶׂה, which in regimen changes (") before ה into (") as above. In the plural מַעשׂים, which is in regimen

[391.] אַבַּבעוֹרָיךְ (ets-beho-thé-cha) digitorum-tuorum. From בָּדָּגְיּ tinxit, coloravit, comes the noun feminine heemantiv, אַבָּבְעוֹרָ, digitus, formed by א. In the plural (-) is changed into (-), thus אַבַבעוֹרָ, but with an affix (-) is shortened into (:), as בַּצַעוֹרִי, digitos meos.

[392.] יהוד (ya-ré-ahh) lunam. A radical noun, akin to תיח, odor, fragrantia, from the fragrance of night. But the Latins derive Luna from luceo, because she shines so brightly by night.—Bythner. Hence the conjunctive accent Yerahh' (more correctly ירכוד) receives its name. ירוד is in modern times considered a primitive noun, from which ירוד month, is derived.

[393.] (vecho-cha-bheem) et-stellas. The plur. of the noun masculine stella, with prefixed. The derivation of this word is uncertain, unless, as Bythner suggests, it may be derived, per antiphrasin, from קב, extinxit. Parkhurst says, that the word spid, in Arabic, signifies to glister. From this word the impostor Bar-Cochab, Son of a Star, in the reign of Adrian (or as the Romans called him Barcochebas), took his name, with evident allusion to the prophecy in Num. xxiv. 17, as if he were the "Star out of Jacob." But this false Messiah was destroyed by the Emperor's General, Julius Severus, with an incredible number of his followers.

[394.] כּוֹכְּבְּתְּהְ (co-nán-ta) (quas) præparâsti. The 2nd person singular preterite of Pihel, with ה paragogic, and (-) changed into (τ) because of the pause. From כּוֹבְּלָ, stabilivit; Pihel כּוֹבֶל, and in 2nd person כּוֹבְלָה. Vid. No. 347. Between the verse just finished and that which follows there is understood an expression like או אבר, "then I say."

#### VERSE 5.

[395.] מְהְיּאָנוֹשׁ (ma-enósh) quid (est) homo; מָנוֹשׁ, a noun masc. signifying wretched man, and similar to the Latin mortalis, as being

liable to wretchedness and even to death. From אַכּשׁים, lethali morbo ægrotavit. In the plural it is irregular, viz., אַכּשׁים, homines miseri, in regimen אַכּשׁי.

[396.] פּירתוֹכּרְכּה (kee-thiz-kerén-noo) quod recorderis-ejus. The future of Kal אָזְכּוֹר, recordabor; הַזְכּוֹר, from whence with the affix , him, it, after a verb, comes הַזְּכָרְכּּר.

[397.] DIN (a-dham) hominis. From DIN, rubuit, comes DIN, homo terrenus ex rubra terra formatus. It includes both sexes, as in Gen. v. 2, et vocavit, nomen corum DIN. When opposed to DIN, it means a plebeian. See also Nos. 2 and 395.

[398.] הַכַּקְדְבּוּ (thiph-kedhén-noo) visites-eum. The 2nd person singular future of Kal from קבּק, visitavit, with the affix ז, as above, No. 396. This verb is taken both in a good and a bad sense, signifying to visit with blessings as well as with judgments.

# VERSE 6.

[399.] בְּחַבְּרָהוֹל (vat-tehhas-seré-hoo) et-deficere-facies eum. LXX. אֹאמֹדְשׁרָם, minuisti. The future of Pihel with ו conversive, from החסרה, in which, on account of the affix, (··) changes into (:). Root החסר, defecit. A better rendering of החסרה, is carere fecisti, privasti eum. See החסר, Eccles. iv. 8, bereave, deprive.

ק For מעם, vid. No. 118. מעם, a Deo, vel ab angelis.

[400.] ידדר (veha-dhar) et-decore. A noun masculine radical with prefixed. In regimen הדר With affixes, and in the plural number, the former (י) is changed into (-:), thus חדרים. In the plural הדרים.

[401.] תְּעֵמֵרְהוּ (tehat-teré-hoo) coronabis-eum. 2nd person singular future of Pihel תְּעֵמֵר, on account of the affix (··) changes into (:), from עמר, circumdedit. Vid. No. 283.

# VERSE 7.

[402.] הַּמְשִׁילֵהוּ (tam-shee-lé-hoo) dominum-constitues-eum. 2nd person singular future of Hiphil, which is המשׁיל, from משׁל, dominatus est. Accent, Tiphhha anterius, a prepositive.

ק במעשׂי (bema-hasé) in operibus. Vid. No. 390.

[403.] יְדִיךְ (ya-dhé-cha) manuum-tuarum, i. e., of thy creatures. From יְדִי, projecit, jaculatus est, comes יִד, manus, a projiciendo. Hence יִד, manus mea. In regimen it changes (דֹי, into (-), thus יִבֹי, in manum inimici, but with an affix it again resumes (¬), as in manu ejus. In the dual יִדִי, duæ manus, which in regimen changes יִ into יִ, and (¬) into (:), thus יִדֹי.

[404.] אַט, posuisti. אָשׁ, posuist, the preterite of Kal, from אָשׁ, ponere; of which the feminine is אַדָּאָט, illa posuist, as in Ps. lxxxiv. 4. But in the 2nd person singular אַדָּאָט, posuisti, with אַ paragogic, for אָשׁ, which is for אַדְאָשׁ, and which, by analogy, would be אַנָּאָט. In the lst person singular אָשׁה, posui.

[405.] החתה (tá-hhath) sub, infra, also loco, vice. A preposition, which assumes the plural affixes of nouns, with which it changes (-) ultimate into (:), thus יחותה, sub me; אחתה, sub nobis.

[406.] רֵגְלִין (ragh-lav) pedibus ejus; רֶגֶל, pes, is a noun feminine from רָגָל, detraxit, because (says Bythner) "detractors go to and fro detailing slanders." But Parkhurst derives it from רָגל, to smite, strike, or impress, as the feet are pressed against the ground. Thus the LXX. render it in Isa. xxxii. 20, by אמדונו. Before a pause it changes the former (י) into (י), as בַּרְגָל, in pede. With affixes and in the dual or plural number it changes both (v) into (:), and then the former (:) into (-), as רְגַלִים, pes meus; and from the dual reduction, pedes; אחרררגלין, sub pedibus ejus. The phrase "to put under his feet"

denotes on the one hand the highest power, and on the other, the lowest subjection. At the present day it is established to derive the verb בָּלֶּל, and not the contrary, which is certainly the more natural way.

# VERSE 8.

[407.] לֵכֶּה (tso-né) ovis, i. e., oves, pecus lanigera. A noun formed from אָב, ovis, by omitting א and adding ה paragogic. It is applied to sheep and goats.

[408.] ואלפים (va-ala-phim) et boves vel armenta. From אלף, docuit, duxit (and in Pihel, discere fecit), comes the radical noun אל, dux, also bos, as it were, the leader of the herd. In the plural the former (:) changes into (-:), and the latter into (7), and forms with the prefix ואלפים. Hence comes the first letter of the alphabet, Aleph, and also the Greek words ἐλέφως, an elephant, and ἔλωφος, a A satisfactory deduction of אלף is given by Gesenius thus: it means firstly, to become accustomed, intimate with something or some one, hence אלף, he learned; אלף, he taught; מאלף (for מאלף), a teacher; אלהף, an intimate friend; אלהף, a pet (lamb); אָלָה, ox (still from the idea of tameness), which occurs only in the plural masculine form, but common gender, אלפים, אלפיד, thy, &c., and in the form אלוף, likewise plural, Ps. cxliv. 14. Secondly, great number and connexion, אל, thousand, and the same as חחבשה, smaller division of a tribe, Judges, vi. 15, &c., also of Bethlehem as the seat of such a division, Micha, v. 1. באלפי יהודה inter præfecturas Judææ. (Gesenius and others deny the meaning of אָלֶה, dux, princeps). אלהף derived from אָלֶה, φύλωρχος.

עלם (cullám) omnia-illa. From לא, omne, vid. No. 33. With an affix it assumes dagesh, and changes i into (s), thus אָבָל, omne ejus; בּלְם, totalitas illorum.

¶ בֹּבְיׁ (veghám) et etiam; בַּב, etiam, indeclinable; has an increasing force.

[409.] בְּהַמְהֹב (ba-hamóth) bestias. The noun feminine בּהַבְּיִב, bestia, comprises all the larger quadrupeds, both wild and tame. This and דְּיִב are thus used; but when both are found together, דים signifies a wild animal. 2. קוֹש, volatile, includes all species of birds. 3. בְּיִבְיב, calcatile, all inferior animals. 4. עְיבָי, motabile, all reptiles. Plural דָּבְיבוֹים. This word is used Ps. lxxiii. 22, with allusion to ignorance or rather tacit submission to the dispensation of Heaven, the root being probably בּוֹב אוֹנוֹים, which, like בּיב אוֹנוֹים, בּיב אוֹנוֹים, מוֹנוֹים, מוֹים, מוֹנוֹים, מוֹנוֹי

[410.] שְׁרָה (sa-dái) agrorum; שְׁרָה, ager, a noun masculine radical (in regimen שִׁרָה). In plural it becomes שִׁרוֹת. A Syrian singular is שִׁרָּה, and before a pause שִׁרָּר.

# Verse 9.

[411.] צפור (tsip-pór) volatile cœlorum. A noun of common gender, including generally all birds, but particularly the sparrow, as it is supposed to imitate its note, thus tsip tsip. In the plural בְּבָּרִים, a Hebrew noun which affords the rare example of changing i into (דוֹי,), Ps. civ. 17. [For שמים, vid No. 70.]

[412.] דְּבֶּל (oo-dheghé) et pisces. A noun masculine דְּבָּל, piscis, from דְּבָּל, multiplicari, being remarkable for its fecundity. In plural דָבָּל, which in regimen, by changing (¬) into (:), gives דָבָּל. In the feminine form it is דְּבָּל, from whence with an affix it changes דֹוֹנוֹנוֹ חִ, thus דְּבָּלִל, piscem eorum.

[413.] הַּיְּבֵּן (hay-yám) ipsius maris. From the unused בְּיָבֵּן comes בי, mare, which denotes not so much the water itself, as the

place thereof. In the plural it assumes dagesh and changes (י) into (-), thus ימים, Maria.

[414.] אַבֹּר (gno-bhér) transiens. The Ben. Kal from אָבּר, transivit. LXX. דם מושאס ליבני. LXX. אוניינייני.

[415.] אַרְהְאָ (or-hhoth) semitas; הְרְאוֹ a noun masculine with a plural feminine from אָר, iter fecit. In the plural (-) changes into (-), and i sometimes into (-) and sometimes remains; hence אַרְהוֹרָא and הַּיְרְהוֹרָא, and in regimen אַרְהוֹרָא.

¶ Verse 10 is the same with the first verse.

# PSALMUS IX. v.

# VERSE 1.

[416.] על־מוּת לֹבֹּן (gnal-moóth lab-ben) super mortem Labben, vel, ejus qui in medio stetit, scil. Goliath, who is called, I Sam. xvii. 4, אישׁ הבנים, vir medietatum sive intermedius, scilicet, inter duas acies. The LXX., apparently deriving על־מוּת from על־מוּת occultavit, have rendered the passage, יֹתּנִי דְשִּי צְּחְישׁׁ דִּסִי יוֹסי, pro occultis filii. Rabbi Kimchi says it is contracted for על־מוּת, aspecies of musical instrument. אישׁ המוֹם, mors (same as עלמוּת מוֹת , mori. Agrecably to Kimchi's reading על־מוֹת, Junius and Tremellius translate symphoniæ acutæ (treble); having translated אישׁמִינִית ad gravem symphoniam (bass); see above, 284.

## VERSE 2.

[417.] נפלאורניף (niph-leo-thé-cha) mirabilia-tua. The participle of Niphal פָּלָא , mirabilis, from פָּלָא, which in Niphal signifies mirum, admirabile esse vel fieri. Likewise occultari. (It seems to be

closely allied to פּלָה, which in Niphal, בּפּלְה, signifies segregari.) In the plural בְּפֶלְאִים gives בִּפְלְאִים, but oftener the feminine בּפְלְאוֹם, mirabilia, which with affixes changes (ד) into (:), sometimes also dropping the ' of ', as בּפּלְאִרִיף.

## VERSE 4.

[418.] אַנְב (beshoobh) in-revertendo. From אָנוֹי reverti, the infinitive of Kal with ב prefixed, the Gerund. Vid. No. 295.

[419.] אחוֹר (a-hhór) retrorsum. From אחוֹר, post, comes אחוֹר, posterius, and adverbially retrorsum. Vid. Gr. p. 74, in voce אחרי, note (b).

[420.] יבּשׁלָּה (yic-ca-sheloo) impingent. 3rd person plural future of Niphal from בְּשֵׁל, impegit, pedibus-offendit, which in Niphal is בּשֵׁל, and in the future the ב is changed into dagesh forte in ב. Hence בּשׁיל, securis.

# Verse 5.

[421.] יְדִינֵי (vedhee-nee) et-causam-meam; דין, causa, judicium, lis, is a noun masculine without a plural, from זְּדֹרָ, judicare.

[422.] לְּכֵּמֵא (lechis-sé) in-solio; אָּבָּב, solium, a throne, is a noun of masculine gender with a feminine plural אוֹרָב.

# VERSE 6.

[423.] בְּלֵרְהָּ (ga-hár-ta) increpâsti; 2nd person singular preterite of Kal, from גְּלֵרְהְ, increpavit, and with an accusative, increpando perdidit.

[424.] אַבַּרְהָּ (ib-bádh-ta) perdidisti; 2nd person singular pret. of Pihel, which is אַבּר, perdidit, from באַר, periit.

[425.] מְחִיתְ (ma-hhee-tha) delesti; 2nd person singular pret. of Kal, for מְחָהָת, ה being changed into 'quiescent. From הְּבָּי, delevit, abolevit.

[426.] יעד (va-hédh) in sempiternum. From דָדָד, transiit,

comes עד, usque, adhuc, and hence it signifies eternity. It conveys the idea of a longer time than עוֹלָם, seculum, as appears from Ps. x. 16. It always departs from the rule according to which it ought to be גי. וועד ווֹגע ווֹלָם, or ווֹעָד ווֹגע ווֹלָה ווֹלָד וֹלָד וֹלָד וֹלָד וֹלִד וֹלִים וֹילִים וֹלִים וֹלִים וֹלִים וֹלִים וֹילִים וֹילִים וֹלִים וֹלִים וֹילִים וֹלִים וֹלִים וֹלִים וֹלְים וֹילִים וֹלִים וֹלִים וֹלִים וֹלְים וֹילִים וֹלְים וֹלִים וֹלִים וֹלְים וֹילִים וֹלְים וֹלִים וֹלְים וֹלִים וֹלִים וֹלִים וֹלִים וֹלִים וֹלִים וֹלְים וֹלִים וֹלְים וֹילִים וֹלְים וֹלִים וֹלְים וֹילִים וֹלְים וֹלְים וֹילִים וֹלְים וֹלִים וֹלְים וֹלִים וֹלְים וֹלְים וֹילִים וֹלְים וֹלְים וֹלְים וֹלְים וֹלְים וֹילִים וֹלְים וֹלְים וֹלְים וֹלְים וֹילִים וֹיל וֹים וֹלְים וֹלְים וֹיל וֹים וֹילִים וֹיל וֹיל וֹים וֹיל וֹלְים וֹלְים וֹיל וֹים וֹילִים וֹים וֹים וֹילִים וֹים וֹים וֹילִים וֹים וֹים וֹילִים וֹילִים וֹים וֹים וֹילִים וֹילִים וֹים וֹים וֹים וֹים וֹילִים וֹים וֹים

#### VERSE 7.

[427.] תְּמֵּה (tam-moo) consummatæ sunt. From הַבְּה, integer fuit, finivit, comes the preterite of Kal by syncope בה, and in the plural, the second radical being compensated by dagesh, הבה.

[429.] לכבות (la-né-tsahh) in æternum; מבי, and four times in the Psalms, מבי, victoria, &c., implying the finishing of an action, and when prefixed by ס ס יי, signifying perpetuity, viz., in perpetuum. From בבי, vicit.

[430.] יַעְרִים (ve-ha-rím) et urbes; עיר עיר urbs, is a noun of fem. gender. By preeminence applied to Jerusalem. In the plural ערים,

in regimen עָרֵי, From עָּרָּר, quasi excitata muris, &c. etiamque incolis. קריף probably means thy adversaries; in the same sense it occurs, Ps. exxxix. 20; 1 Sam. xxviii. 16.

[431.] ברשׁת (na-thásh-ta) destruxisti; the preterite of Kal, from ברישׁת, extirpavit, proprie de arboribus dicitur, et metaph. de idolis et nationibus.

## VERSE 8.

[434.] אַבּיב (ye-shébh) sedebit. The future of Kal, in which the first radical is lost in (..), thus אַבָּיב, sedebo; אַבָּיב, from שַּבי, sedit.

# VERSE 9.

[435.] (vehoó) et ipse. The pronoun masculine of the 3rd person אוֹד, ille.

[436.] bbb; (yish-pót) judicabit; 3rd person sing. fut. of Kal, which is bbbs, judicabo, from bbb, judicavit, condemnavit.

[437.] הֵבֵל (te-bhél) orbem habitabilem. A noun radical, feminine gender, not so general in signification as אָבֶא, but answering to the Greek סוֹמסטעוֹיה. It seems akin to הַבֶּל, confusio, (from בַּלַל, confusio, (from לַבַּל, confusio, (from לַבַּל, miscuit, quasi commixtio terræ). The modern derivation is from יָבוּל, בּוּל בּוּל הַבּוּל, שׁרִבוּל, שׁרִבוּל, בִּוּל הַבּוּל הַבּוּל, the habitable world, here, by Metonymy, its inhabitants.

[438.] בְּמִישׁרִים (beme-sha-rím) in rectitudinibus. From ישׁר, rectus, æquus fuit, comes the plural noun heemantiv בישׁרים, rectitudines, in which ' quiesces in (··). With ב, in, having an adverbial force.

## VERSE 10.

[439.] (vee-hee) et erit. From היח, fuit, which in the future is היה, ero, (wherein היה quiesces in (.)). But more frequently it loses the third radical ה by Apocope, the medial quiescing, which is peculiar to this verb. But, that may quiesce, it requires (.) before it; and (:) as well simple as compound, is placed beneath the letters ארון, as their natural point. Thus it becomes היה, ero; sit, erit; and היה, et-erit, in which (:) under is taken away, because (.) precedes it. Accent, Mahpahh-zarkātum.

[440.] מישֹגב (mis-gábh) exaltatio, seu locus editus. A heemantiv noun masculine from שׁנֵב, exaltatus fuit.

[441.] קֹדְלָ (lad-dách) ipsi pauperi; קֹד, pauper, miser, a noun masculine without a plural, from קָּבֶּד, contudit, contrivit. Before a pause קֹדָ, pauperi, wherein ל excludes ה emphatic.

לעתורת (lehit-tóth) ad-tempora. Vid. No. 30.

# VERSE 11.

[443.] ייבטחוי (veyibh-techoó) et sperabunt; 3rd person plural preterite of Kal, from במח, fidit. Future אָבטה, &c.

[445.] דְיִשְׂיֵךְ (do-reshé-cha) quærentes te. The Ben. Kal דְיִשִּׁיִךְ, and with וֹ, דֹרִשׁׁיִם, from דְרַשׁׁי, studiose-quæsivit. In the plural דְרִשׁׁים, and in regimen דֹרְשׁׁיִם, and with the affix ק. דֹרְשׁׁיִם.

## VERSE 12.

[446.] זמר (zam-meroo) cantate; 2nd person plural imperative of Pihel, from זמר, (see 122). Before a pause it resumes its regular form in Pihel, זמר, for the verb in Pihel is זמר.

[447.] הברה (hag-ghee-doo) annunciate. For הבידה, the 2nd person plural imperative of Hiphil, from the verb הגין, annunciavit, which is found only in Hiphil. Derived from בָּבָּר, coram, by rejecting 2.

[448.] עלילותיו (gnalee-lo-tháv) opera ejus. A noun feminine עלילוה, opus, studium, and in a bad sense, fraus. In the plural עלילות.

#### VERSE 13.

[449.] Din (o-thám) eorum. This form, which is given as the

accusative plural of בּה, they (vid. Gram. p. 18), is really derived from the particle אָם, the sign of the accusative case. With the light affixes it changes (··) into i and becomes אוֹתה, me; אוֹתה te; inis, eum; אוֹתה eam ipsam rem; הוֹתה, eos. But with the grave affixes it changes (··) into (v), as אַרְּבֶּם, vos.

[450.] זכר (za-chár) recordatus est. The preterite of Kal with a pause, for זכד, memor fuit.

[451.] לא (lo-sha-cháhh) non oblitus-est. The preterite of Kal; occurs again in Ps. x. 11.

[452.] בַּעַקָה (tsa-hakáth) clamoris. From בַּעָק, clamavit, comes the noun feminine בְּעָקָה, clamor. In regimen ה is changed into ה, and (ד) penult. into (:), which under the guttural becomes (-:), which points the preceding letter with its own (-).

[453.] עַכֵּר afflictorum, pauperum. From אָכָר, afflixit, comes the noun masculine אָכָר, humilis, and in the plural (-), being changed into (-:), שְׁכֵּר הַּ, mansueti. This form is found in the marginal reading. From the same verb comes also the noun masculine אָכָר afflictus; plural עֵבֵי (which is here the reading of our text, the points (---) belonging to the word in the margin), and in regimen עַבֵּר. There is much connexion between the two words, as men are rendered lowly and meek by affliction.

# VERSE 14.

[454.] הְיַבֵּבֵנְי (hhon-né-nee) miserere mei. Some copies read הְיַבֵּבִנְי, but the former is the better reading, for the imperative of Kal would be יְדִיבֵּוֹן, and on account of the affix, i is changed into (דוֹבוֹן, misertus est. Vid. No. 176.

[455.] רְבֶּה (re-é) vide. The imperative of Kal from הַּקְּ, vidit, of the form of לְּלָה (vid. Gram. p. 88), which, with all verbs ending in ק quiescent, forms the imperative in (..), as בּלְה. In the feminine

gender and in the plural number it casts away ה, thus יראי, et vide (filia); וראו, et videte.

[456.] עֵנְיי (hon-yee) afflictionem meam; עֵנִיי, afflictio, both mental and bodily, is a noun masculine without a plural, from עֵנִה, afflixit.

With affixes (·) before 'changes into (:), and (ד:) loses its (:), thus עניי.

[457.] משנאי (mis-so-neaee) ab odientibus me; אַנֹא, (so-nē) odio habens, osor, a participial noun in Kal, from שֵׁנָא, odit. Plural שֵׁנָא, Vid. No. 236.

[458.] מרוֹמִמֹי (mero-memee) exaltans me. From הוֹס, altum esse, which in Pihel causes the second radical to quiesce in i, and doubles the third, thus רוֹמִם, elevavit, whence the participle, with the affix, מרוֹמִם. Gesenius (Lehrgebäude, p. 802) considers this מרוֹמִם as an imperative (be) elevating me; as, on the other hand, we sometimes find the participle preceding the finite verb assimilates the latter to itself, thus, Prov. xix. 26, מבריח instead of ותוֹנוֹם, &c.

[459.] משערי־מוּר (mish-sha-hare má-veth) de portis mortis. A radical noun masculine שׁל , porta, and synecd. ipsa urbs. In the plural it becomes שֵׁלֶרִים, by changing the former (-) into (:) and the latter into (¬). In regimen שׁלֵרִים, (¬) being changed into (¬:), which, therefore, points the preceding consonant with (¬). Vid. Gr. p. 58.

# VERSE 15.

[460.] כל־חַהְלֶּתֵיף (col tehil-la-thé-cha) omnem laudem tuam, but more strictly laudem tuas, for the plural affix יוֹ is joined to a singular noun חָלֵל, laus, in a distributive sense. From הַלֶּל, laudavit.

[461.] בת־ציון (bhath-tsiy-yōn) filiæ Sion. From בת־ציון, filius, comes

the noun feminine ב, filia, for בֶּבֶּה, the seing elided, as the plural בְּבֹוֹת, plainly shews; which in regimen becomes בְּבוֹת. From adificavit, domum scilicet metaphorice.

[462.] אֵבִילְה (a-ghee-la) exultabo. The future of Hiph. in which the middle radical ו is cast away, and הואל paragogic added. From באל, exultare. Vid. No. 111. In modern times the root is considered as well as ביל (the latter in Prov. xxiii. 24, and only according to the Kteeb), and אבילה Kal, not Hiphil.

[463.] בּישׁוּעהָף (bee-shoo-ha-thé-cha) in salute tua. Vid. No. 166, for ישׁוּעה, salus, a noun feminine, and therefore in regimen changing ה, into ה, thus ישׁוּעה; with the affix ישׁוּעהף, and in a pause ישׁוּעהף, and the (:) under ' being removed because of the preceding ב, בּישׁוּעהֶף. From ישׁנּעמוּנ.

## VERSE 16.

[464.] מבער (ta-bhehoo) demersæ sunt, gentes. The preterite of Kal, from מבט, immersus, vel demersus est.

[465.] עשׁר (gna-soo) fecerunt. The preterite of Kal, in which quiesces in (-), from משׁר, fecit.

[466.] בּיֶשׁת (beré-sheth) in rete; הְשֶׁת, rete; a noun feminine radical without plural, from whence, by excluding the middle radical שׁ, comes the Latin rete. הָשֶׁת, quasi יְרָשׁ , the root being יִרָשׁ in the sense of capio.

[467.] N (zoo) quod. A poetical pronoun of time, place, and thing, of common gender and of both numbers. Hic, is, iste, and hi, illi, isti. As in Ps. x. 2, N, quas, &c.

[468.] מַמֵּכָּר (ta-má-noo) absconderunt. For מָמֵכָּר (:) in this place returning into (י) because of the accent Rebhia.

[469.] בֹלְבֶּדְה (nil-kedhá) captus est. The 3rd person fem. pret. of Niphal, to agree with its nominative בָּרָ, pes. From בָּלָר, cepit, apprehendit.

# VERSE 17.

- [470.] כוֹדע (no-dháng) notus est. The preterite of Niphal in which is changed into i, from ידע, novit.
- [471.] בּפְעל (bephó-hal) in opere. From פּעל, operatus est, comes the noun masculine פֿעל, opus.
- [472.] נֹקְשׁ (no-késh) illaqueatus est. It is either the Ben. Kal, from בָּקִשׁ, a verb of the same signification, and is then active, or the preterite of Niphal of יְּקָשׁ, illaqueavit, being changed into i, and the usual (-) into (-).
- [473.] הבלון (Hig-ga-yōn). A noun masculine without a plural meditatio, murmur, from הבלון, removere, as if removed from within. The לְּלֹה διαψάλματος of the LXX. anciently explained vocis intercanendum mutatio is supposed by Gesenius to mean the interruption of the instrumental music, and he accordingly takes הבלון, as an indication to the performers, rendering the former, (compare Ps. xcii. 4), playing of the harp (to begin), the latter, pause, (to singing).

# VERSE 18.

[474.] ישׁכְּחִים (sheche-hhé) oblitæ. In regimen from שֶּׁכְחִישׁ, the plural masculine of שֶׁבְחַשׁ, (the (ד) being changed into (:)). From שׁבָּשׁ, oblitus est.

# VERSE 19.

- [475.] ישׁכּח (yish-sha-cháhh) oblivioni tradetur. The 3rd person singular future of Niphal, from שׁכּה, oblitus est.
- [476.] אָבְיֹנוֹ (ebh-yōn) egenus. A noun masculine heemantiv, from אָב, voluit, cupiit.

אניאיזשי, scil. patientia : הַקְּוָה is a noun feminine heemantiv in regimen הקות, from הָן, in Pihel, expectavit.

[478.] עניים (gnaniy-yeem) pauperum, vel afflictorum; עניים, afflictus, pauper, which in the plural assumes dagesh euphonic, thus עניים, in regimen עניים. Vid. No. 453. The word אל of the preceding clause must be supplied here.

# VERSE 20.

[480.] יוֹדְייִ (yish-sha-phe-tōō) judicentur. 3rd person plural future of Niphal, from משנט judicavit.

# VERSE 21.

[481.] שׁׁירָה (shée-tha) pone, vel incute. The imperative of Kal, the ה paragogic being added. From שׁׁיר or שׁׁיר, ponere. Accent, Mahpakh-zarkātum.

[482.] מוֹרָה (mo-rá) timorem. A heemantiv noun מוֹרָה, timor, and by change of the letters א and ה. From בוֹרָה. From יָרָא, timuit, the being changed into ז.

[483.] בְּהַלֵּ (la-hém) super eis. Compounded of b, the sign of the dative case (which before affixes takes (+)), and the affix בּהַ. It is used as the dative plural of אָזֶה, ille. Vid. Gr. p. 18. Accent, Merka Mahpachātum.

[484.] ידער (ye-dhehoó) ut sciant. The 3rd person plural future of Kal, from ידע, novit. The first person is אָדע, novi, the 'being lost in (...).

# PSALMUS X. 1.

## VERSE 1.

[485.] תְּעֵמְדְ (ta-hamód) stabis. 2nd person singular future of Kal, in which the guttural assuming the compound sheva (-:), punctuates the preceding letter with the simple vowel (-), (vid. Gr. p. 58), from עמד, stetit.

[486.] בְּרְחֵוֹק (bera-hhók) in longinquo. A noun masculine רְחֹלִק longinquus, and adverbially longe, as well of time as of place; here we are to understand keeping aloof from rendering assistance. From רְחַקּק, longe, procul abfuit. In plural (+) being changed into (:), it makes רְחַלִּקּם.

[487.] תְּעְלִים (tah-leem) abscondes te, vel oculos tuos. LXX. מֹלם 2nd person singular future of Hiph. from למלים, abscondit.

[488.] לְעְתּוֹת (lehit-tóth) in temporibus. LXX. ני בּטֹתמוּם, in opportunitatibus. From אָד, tempus. Vid. No. 30.

#### VERSE 2.

[489.] בנאות (begha-aváth) in superbia. From בנאות, elatus, elevatus fuit, comes by changing הוונה, the noun feminine האורה, elatio, superbia. In this place הוונה הוונ

[490.] יְדֵּכְלֶק עְבֵּלְ (yidh-lák gna-nee) insequetur afflictum. LXX. בְּעִמִינִי (yidh-lák gna-nee) insequetur afflictum. LXX. בְּעִמִינִי (yidh-lák gna-nee) insequetur afflictum. LXX. בּעִמינִי (yidh-lák gna-nee) insequetur afflictum. LXX. בּעַמינִי (yidh-lák gna-nee) insequetur afflictum. LXX. בּעַמִי (yidh-lák gna-nee) insequetur afflictum. LXX. בּעַמְי (yidh-lák gna-nee) insequet

[491.] (yit-ta-phesoo) capiantur. 3rd person plural future of Niphal, from שָׁבָּה, prehendit. Accent, Shalsheleth.

[492.] בְּמִזְבּוֹת (bhim-zim-móth) in cogitationibus, scil. pravis. A noun feminine heemantiv מִזְבּוֹת, cogitatio, from מְזָבּוֹת, cogitavit, generally taken in a bad sense. Plural מִזְבּוֹת.

[493.] בְּשְׁבֵּרְ (hha-shá-bhoo) quas excogitaverunt. 3rd person plural preterite of Kal, from שֵׁהַח, excogitavit. Thus before a pause for בְּשָׁרַה. [זֹז, quas, see above. Ps. ix. 16].

#### VERSE 3.

[494.] הַלֶּל (hil-lél) laudavit se, seu gloriatur. The LXX. rendered it, ἐπαινεῖται ὁ ἀμαρτωλὸς, laudatur peccator. The preterite of Pohel, insanum reddidit, from הַלֶּל, insanivit. In Hiph. splendere, lucere; and in Hithp. laudibus se efferre. [See 233.]

[495.] האות (ta-aváth) super desiderio. A noun feminine heem. האותה, cupiditas, which in regimen changes ה into ה ; from אָרָּה, cupit.

[496.] קֹבֵע (oo-bho-tseang be-réch) et avarus sibi benedicit, seu blanditur. Hare. Alii, et avaro benedixit. צֵבֵׁל, the Ben. Kal, from צֵבַ, Quæstui deditus fuit, item, Divisit. Mendelssohn and Gesenius render this צֵבַ, plunderer, robber; the former translates, "and the robber blesses himself that he scoffs at the Godhead."

[497.] בְּרָהְ (be-rech) benedixit, et rarius maledixit, the preterite of Pihel, from בַּרָה, genua flexit. See [168.]

[498.] YND (nee-éts) exacerbavit. The preterite of Pihel, from YND, sprevit, contempsit. Accent, Merca-zarkātum.

## VERSE 4.

[499.] בּנֹבה (kegho-bháh) secundum fastum, seil. nasi, i. e., su-

perbiæ suæ, בֹבה, a noun masuline without a plural, from בָּב, altus, sublimis fuit.

[500.] בּל־ (bal) nequaquam. A negative particle, not used in prose; root בבל ב, implying annihilation, related to בבל, [32].

[501.] יוֹרָי (yid-rósh) inquiret. The future of Kal, from מרבי (yid-rósh) inquiret. The future of Kal, from אַדער studiose quæsivit. Vid. No. 445. Poole, in his Synopsis Criticorum, here quotes Grotius, saying, "Nomen Deus his supplendum est." The ancient Hebrew commentator Yarchi makes the same supply in the nominative, and so does in our times Gesenius assert (Lehrgebäude, p. 850), that אַבר בּלְבּל of the 11th verse, which begins a similar strain, is to be supplied here; thus, "he says in his heart God does not inquire."

# VERSE 5.

[502.] יחילוי (ya-hhee-loo) dolore-afficientur, scil. viæ ejus. future of Hiph. from להו, dolere, scil. in partu. It is formed by casting off the middle radical 1, and is read in the 3rd person only, viz., יחיל, dolore afficiet, Ps. xxi 8, and in the plural as above. The root חול, חול, whose more hardened form is הבל [No. 364] includes the ideas of turning, winding, writhing (hence also parturition, and trembling), swinging, hurling, waiting, remaining, to be strong, lasting, and prosperity. The last meanings have been countenanced in this passage by various authorities, thus the Geneva French version "son train prospère en tout tems," the same idea of prosperity is supported by Yarchi and Gesenius. Luther and Mendelssohn give the sense of continuance, lasting. So Poole's Synopsis, "Sed malim permanent sive perdurant, nempe pravæ consuetudines (ut Ps. i. 6) nunquam emendantur. זול איז, permanere significat, Jer. xxiii. 19, et xxx. 23; sic et יחיל, Job. xx. 21." Observe, the form under consideration may be Kal as well as Hiphil; it is the latter in Ps. xxix. 8, "causes to tremble."

[503.] יְבִּיהְ (ya-phecahh) sufflabit in illos. The future of Hiph. which is found in the Psalms in 3rd person singular only. Formed from אור, flare, sufflare, by casting away ז.

[504.]  $\Box \Box \Box \Box$  (ba-hém) in illos. The preposition  $\Box$ , in, with affixes takes (7).

# VERSE 6.

[505.] בּל־אַמִּוֹם (bal-em-mót) non movebor. The 1st person sing. future of Niphal, which always adopts i, from מוּם, dimotus fuit.

[506.] לְדְׁר (ledhor va-dhor) in generationem et generationem. A noun masculine דור, generatio, duratio humanæ vitæ. From דור habitare. In plural דורות and דורות.

# VERSE 7.

[507.] אַלָּה (a-lá) execratione. A noun feminine from אָל, juravit, exsecratus est, and denominative from אָל, God being invoked in swearing or cursing.

[508.] מלא (ma-lé) plenum est. The preterite of Kal, from אָבָרָה (ma-lé) plenus fuit, in which א quiesces in ("); feminine מלאד, plena fuit, Ps. xxvi. 10.

[509.] אָרָן (va-thoch) et dolo; אָרָה, or without אָרָה, fraus, dolus, and with א, et, with (ז) before athnac, אָרָה, et dolus, from אָרָה, medium, because deceit lies "in medio, i.e., corde hominis." The word אַרַכֶּים, Prov. xxix. 13, supposes a root אָרַכִּים, not found in Hebrew, but in Arabic, in the sense of cutting, oppression; so does likewise אָרָה in Chaldee and Syriac imply damage and robbery. Compare the root אַרַב [496], which similarly contains the ideas of division, cutting, and oppression.

#### VERSE 8.

[510.] במארב (bema-arábh) in insidiis ; מארב, insidiæ, latebræ,

a noun masculine heemantiv, from אָרָב, insidiatus est. In regimen, as above, it changes (ד) into (-).

[511.] בְּבְרִים (hhatse-reem) villarum. The nominative plural masculine, and הַבְּרִים, nominative plural feminine of מָבְרִים, atrium, properly the court-yard. The LXX. render it μετὰ πλουσίων, cum divitibus, having read, perhaps, עשׁרִים, divites.

[512.] בּמִּכְתְּרִים (bam-mis-ta-reem) in latibulis. A noun masc. heemantiv, מתר, absconsio, from מתר, abscondit.

[513.] יְהֵרֹג (ya-harógh) occidet. The future of Kal, from הָרֶב, occidit.

[514.] בְּקִי (na-kee) innocentem. An adjective, from בָּקִי, to be clean, pure. In regimen it shortens (ד) into (:); thus בְּקִי כַפִּים, purus manibus, i. e. insons.

[515.] לְחֵלְכָה (lehhē-lechá) contra pauperem. LXX. נוֹּגְ דֹּטֹי אַנֹּיִיתָּם, in pauperem; אָרָה חָלֶּה, pauper, afflictus, is formed from the unused אַרָּה, and with the prefix ל חלב, and the paragogic ה, יְלְבָּאִים In verse 14, the accent being drawn back to the penult. in a pause, it is הַלְבָּאִים In verse 10, ה being changed into א, the plural הַלְבָּאִים is found; which, however, some understand as two words, thus הַלְבָּאִים for הַלְּבָּאִים, a plural masculine from הַלָּבָּאִים, attrivit, by which reading the verb בָּבְּאִים, singular, will agree in number with לַהַּ.

[516.] יבּפֹנר (yits-pó-noo) delitescent. The 3rd person plural future of Kal, from לְבָּב, abscondit. Regularly יִבָּפָּנר, but in a pause the original cholem remains.

# VERSE 9.

[517.] יאָרֹב (ye-erobh) insidiabitur. The future of Kal from אָרָב, insidiatus est. Observe (\*:) under the guttural, which punc-

tuates the preceding with the vowel with which it is compounded. [מַמְתָּה, in latibulo, scil. בְּ, in; מְתָה, latibulum heemantiv, from מָתְה, latuit. See Nos. 512 and 526.]

[518.] הֹבֶּם (besuc-có) in tugurio suo. From הָבָּס, texit, comes the noun masculine הָוֹס, tegumentum, latibulum. On account of the affix it assumes dagesh, and changes i into (x), making הֹבָּס, and הֹל being substituted for א, הֹבֶּס, tugurium ejus, and in Ps. lxxvi. 3, with א in place of (x) הַבֹּס in the Keri, but in the Kethibh (or text) הַבַּס.

[519.] לְּחְשׁׁוֹךְ (la-hhatóph) ad-rapiendum. The infinitive of Kal, from לְּחִשׁר, cito rapuit, with the sign of the gerund; wherein also the guttural דו takes the compound (-:) in place of (:), which punctuates the preceding letter with (-).

[520.] יְהְשׁוֹף (yahh-toph) rapiet. The future of Kal from the last, for יְהְשׁוֹף, (-:) returning into (:).

[521.] בְּמִשְׁכֵּוֹ (bemosh-chó) in trahendo ejus, i. e., cum traheret. From ב, in אָשׁבָּוֹ, trahere, the infinitive of אָשׁבָּי, traxit, and the suffix i, which causes the change of (:) into (ד) chatoof, as in No. 124.

#### VERSE 10.

[522.] יְדְכֶּהְ (yidh-ké) conteret se. So read in the Kěri, but in the text רְבָּהְ . The 3rd person singular future of Kal, from רְבָּהְ contrivit, infregit, but in the future signifying he shall break or bow down himself. We may either read יְדְבָּה for יִדְבָּה, with i instead of ', or reading the letters irrespective of the points (since they are always intended for the word in the margin), יְדְבָּה will signify et contritus factus est, and he boweth himself.

[523.] אַ (ya-shóahh) humiliabitur. The future of Kal with patach furtive, from אַ curvatus est, succubuit, the middle radical being syncopated. See Gram. p. 45.

[524.] ינפל (ve-na-phál) et cadet. Preterite of Kal, from בָּילָ (ve-na-phál) et cadet. Preterite of Kal, from בָּילָּילּ cecidit, of which see more in No. 267. It is here read with conversive of the preterite.

[525.] בּעצוֹמִין (ba-hatsoo-mav) in robustis ejus. As the strength of the body consists much in the bones, this may mean also, in his bones, i. e., into the power of his strength; the word מַבֶּי, signifying a bone or substance. Derived from מַבַּי, robustus vel fortis fuit. The participle Pahul of Kal is מַבְּיִלְּי, of which the plural is מַבְּיִלְי, as the general rule is, that "(¬) penult. is shortened into (:) in every increment and also in regimen." The Geneva French translation is here very appropriate, "entre ses griffes" (gripe, claws), the word מַבְּיִבְּיִר, being, according to Gesenius, an epitheton poeticum, (like מַבְּיִר, אָבִּיר, אָבִיר, אָבִּיר, אָבִיר, אָבִי

#### VERSE 11.

[526.] הַּכְּתְּיִר (his-teer) occultavit vultus ejus, which the LXX. render בּׁתְּנִיסְדְּּגְּעָׁר, avertit, inasmuch as the angry are wont to turn away the face. The preterite of Hiph. from קחס, abscondit, which in Hiph. implies through aversion.

[527.] בל־רְאָּהְ (bal-ra-á) nequaquam vidit; הְאָה, vidit, feminine רְאָּהָה, and in the second and first persons of both numbers, ה being changed into 'quiescent, it gives רְאִיה, vidisti, and with ה paragogic, הְאִיה, and by suppressing ', האיה, lst person רְאִיה, יְרְאִיה, יְרָאִיה, יְרָאִיה, יְאָיִה, יִאָּיִה, יִאָּיִה, viderunt. See [333].

#### VERSE 12.

[528.] אל־תשׁבָּח (al-tish-cáhh) ne obliviscaris. The 2nd person singular future of Kal, which is אַשׁבָּה, obliviscar, (with dagesh lene after (:)), from מַבּט, oblitus est, for which see No. 451.

[529.] עניים, pauperum sive afflictorum, or (taking ) for '), as in the margin ענוים (hana-veem) mansuetorum. See No. 453.

#### VERSE 14.

[530.] בובים (tab-beet) respicies. The future of Hiph. 2nd person singular from הבים, aspexit, respexit, from the root (not used) in Kal בבט, of which the ב is changed in Hiph. into dagesh.

[531.] לְהֵתְּ (la-thēth) ad dandum vel rependendum. The infin. of Kal with ל the gerundial sign prefixed, from בָּתְּ, dedit, of which both the letters are lost in the infinitive תָּת, dare. Observe, before a monosyllable, ל takes (י).

[532.] יְעֵזֹב (ya-hazóbh) relinquet se. The 3rd person singular future of Kal, from אָזָב , deseruit, dereliquit. Observe, the compound sheva under the guttural points the preceding letter with (-).

[533.] יְהוֹם (ya-thóm) pupillo. From the unused יְהוֹם, of same meaning, comes יְהוֹם, and in the plural (ד) being changed into (:), יְהוֹמִים, pupilli.

[534.] עוֹזר (ho-zér) adjutor. The Ben. Kal. which supplies the place of a noun; and in the plural עוֹר ; from עוֹר, adjuvit.

#### VERSE 15.

[535.] אַבֹּר (shebhór) contere vel frange. The imperative of Kal from אָשַׁבְּ, fregit, res duras comminuit.

more akin to the English to sow, German säen. It is remarkable, however, that these and other languages by inserting the letter p or t in the sound of  $\neg \tau$ , which the above six triliterals have in common, represent like them, in a great variety of words, some modification or other of the same ideas of spreading and extension; thus the Greek σπείρω, στορέω, &c., Latin spargo, spiro, sterno, &c.; in English we need only glance over those columns in the Dictionary beginning with spr, str, sprout, sprite, spread, sprig, spring, sprinkle, ארק) &c. &c., strew, straw, streak, strut, street, &c. &c. The German (changing the vowels) has nearly all the same words and even more, as strahl, a beam, (הרה, to shine), the same word in Italian and Russian signifies a dart; for stream the German has strom, strudel, strut; the latter having become obsolete, is found in its vigour still in Irish; although, like the Hebrew, that language not admitting spr, str, at the beginning of a word, it is simply Sruth, a stream, (compare זרם).

[537.] בל-המצא (bal-tim-tsá) non invenies. The 2nd person singular future of Kal, from אבה, invenit.

# VERSE 16.

[538.] אַרְצוֹ (me-ar-tsó) de terra ejus. From בּ, de, (which takes (··) before אַ), and אָבֶא , terra. In the plural the former (··) being changed into (-:), and the latter into (τ), we obtain אַרְצוֹר terræ.

#### VERSE 17.

[539.] אַמְעָתְּ (sha-mang-ta) audivisti. The 2nd person singular preterite of Kal, from שמע audivit.

[540.] הְבֹין (ta-cheen) stabilies. The 2nd person singular future of Hiph., of which the 1st person is אָבִין; from גרן, which in Hiph. is הכין.

[541.] תּקְשֵׁיב (tak-sheebh) attendere-facies. The 2nd person singular future of Hiph., from קשׁב, properly aurem advertit.

[542.] אָּלֶּכְּךְ (oz-né-cha) aurem-tuam; אָּלָּרָהְאָּ, auris, a noun of the feminine gender. In the dual (or plural) אָּזְבִים, utraque auris, and with the affix, שׁ being excluded אָּזָבִיךְ, aures tuæ. Hence אָּרָהָ, a verb in Pihel, attendit.

## VERSE 18.

[543.] לְשׁׁשֵּׁלֵּטְ (lish-pōt) ad judicandum, i. e., ut judicet. The infinitive of Kal preceded by the gerundial ל, which takes (·) on account of the following (:). Root שַּׁשָּׁשׁ, judicavit.

[544.] בּל־יוֹסִיף (bal-yo-seéph) ne addat, i. e., ne pergat. The 3rd person singular future of Hiph., from יְסַף, addidit. In Hiph. הוֹסִיף, in which ' is changed into 'i.

[545.] עוֹד (hōdh) amplius, ultra. Indeclinable.

[546.] לְעַרָּץ (la-harōts) ad conterendum. The infinitive of Kal, from לְבִי, contritus fuit, or transitively, contrivit animo vel corpore. LXX. μεγαλαυχεῖν, magnificare se.

# PSALMUS XI. 89.

# VERSE 1.

[547.] אֵיהָ (ēch) quomodo! or with ה paragogic אִיכָּה, an interrogative particle expressive of wonder.

[548.] האמרה (to-meróo) dicetis. 2nd person plural future of Kal, which in the 1st person is אמר for אאמר, the second א being

suppressed in order that two should not come together; 2nd person האמר; 3rd person אמר; in Ps. xlii. 10, the 1st person is found with a paragogic, thus אוֹמֵרָה.

[549.] נודו (noodhoo), or in the Keri לבּרִי (noo-dhee) fuge. The imperative of Kal of לבּרִי, migrare, profugere, and with a dative, condolere. It expresses the removal of the body from place to place, and in this differs from לַבָּיִל, which signifies an unsteady position, shaking, nodding, hovering, reeling; some passages excepted where it agrees with כַבְּיִל and כַבְּיִר for example, Jer. xiv. 10.

## VERSE 2.

[550.] יְדֵּרְכְּהֹוֹן (yidh-rechóon) intendent. The 3rd person plural future of Kal with paragogic, from דָרָה, tetendit. Vid. No. 357.

[551.] על־יָתֵר (gnal-yé-ther) super nervum. LXX. יוֹג סְמְּהְּרָהְעוֹר (gnal-yé-ther) super nervum. LXX. יוֹג סְמְּהָרְיּם (נוֹתְרִים thus, 1. chorda, nervus, funis, restis, a tensione vel extensione, plural מִירָרים occur in the same sense and more frequently); 2. excellentia, eminentia; 3. abundantia; 4. reliquum, residuum: to these may be added, 5. another name for יְתִר the father-in-law of Moses. Of the root יְתִר the same author says in Kal inusit., proprie tendit, intendit, extendit. The words על־יָתֶר of Ps. xxxi. 24, are rendered abundantly, in full measure.

[552.] לִירָוֹת (lee-rōth) ad jaculandum. LXX. דינ במדעד בּנְנִינֹת (scil. צַּיבּים. The gerundial form of the infinitive of Kal, which is prefixed, the (:) is removed because of the preceding (.).

[553.] בְּמוֹ־אֹפֶל (bemo-ó-phel), הֹב for בְּ, in. The syllable הֹב, says Gesenius, is a paragogic syllable attached to the prepositions, בִּ, בִּ, אָ, merely to make independent words of them (there being in Hebrew no word of one letter). These words are exclusively

poetical except במוֹ, (with grave suffixes, and שׁבּשׁ with light suffixes), which will be found also in the ordinary style. A comparison with the Arabic, where the same triliteral compounds are of common use, would point out the origin of מֹל to be the word הַבְּ, what (used relatively).

[554.] אֶּבֶּל (ó-phel) caligine. A noun radical, denoting denser darkness than אָבָּיה, tenebræ, and here means in ipsa caligine.

#### VERSE 3.

[555.] היה (hash-sha-thōth) fundamenta ipsa. The plural of אָיה, fundamentum, with the article ה prefixed. From אָשׁה, ponere. The LXX. seem to have read השה, quæ posuisti, as they have rendered it אָנוֹ מֹנוֹ צֹינוֹ מֹנוֹ צִינוֹ אָנְיִי אָנְיִינִייִּשׁ, quoniam quæ tu perfecisti.

[556.] יְהַרְּמָלְּוֹ (ye-ha-re-sōōn) destruentur. The 3rd person plur. future of Niph. with paragogic (which draws the accent to the last radical, see 596), the (מוֹ under being compensative for the excluded dagesh, and the latter under being on account of the accent Athnach. From הַּרְם, destruxit, diruit, which is said properly of buildings, and is the opposite to בּבָּה, ædificavit.

#### VERSE 4.

[557.] יְהְיָּהְ (yé-hhezóo) intuentur. The 3rd person plural future of Kal, which is in the 1st person יְבְּיִהְ, contemplator. From הַּהְּהָ, perspexit mente et oculis, which is the Chaldee and Syriac for הַּיִּהְ, and substituted in Hebrew only in the more lofty and prophetic style.

[558.] עפּעפּין (gnaph-hap-pav) palpebræ ejus, i. e., pupillæ oculi ejus. The word אַפּעפּין, (which never occurs), palpebræ, is a dual noun, of which the termination בי, is excluded on account of the affix זי. From אָלּי, volare. The first and last radical being repeated, the conjugation (thus formed from a biliteral root) is called Pilpel; אָלּיִלָּי, as flutter does to fly.

applied to the first rays of the rising sun, is used by Job, like 'Aμέρως βλέφωρον, (Soph. Antigone).

[559.] בְּחֵלוֹ (yibh-hhanóo) probabunt. The 3rd person singular future of Kal, thus, אָבְחוֹן, אִבְּחוֹן, &c.; in the 3rd person plural הוא takes (-:) on account of the guttural. From היא probavit, periculum fecit, Anglicè, he tested, assayed. LXX. צֹבּיִלמֹלָנוּ.

#### VERSE 6.

[560.] (yam-tēr) pluet. The 3rd person singular future of Hiph. and therefore signifies pluere faciet. From ממר, pluere, as a verb only used in Hiphil.

[561.] בְּחִים (pa-hhéem) laqueos. The plural of בּחָם, laqueus, from הָּשָּׁם, illaqueare. Vid. No. 503.

[562.] vin (esh) ignis. A noun of common gender, but oftener feminine. It has no plural. It signifies also calamity, war, destruction. The Jewish Targum renders this passage thus, "He will cause the rain of his vengeance to come down upon the impious who breathe out fire,"

[563.] וְנְפֶּרִיתוּ (ve-goph-réeth) et sulphur. A noun fem. without plural. This word may be considered a derivative of בָּבֶּר (for which also בָּבֶּר is used), rosin, pitch; whence Gen. vi. 14, עצי לַפֶּר , trees containing such combustible matter, and it is probable that originally it was synonymous with בֹבֵר

[564.] וֹלְעָפּׂוֹר (zil-ha-phōth) procellarum, i. e., procellosissimus. The plural of the quadriliteral noun feminine לְּעַכְּהוֹ, procella. It is also found in the plural with ז. The expression alludes to the scorching or glowing winds well known and dreaded in the East; the letter שׁלוֹנוֹ being added to the root לְעַלְּי, which in Syriac means to glow, in Hebrew to burn with anger. A similar insertion we find in בּיִבּיּבְּי, otherwise מַשְׁלְּבְּיִבְּי, otherwise בּיִבְּיִבּי.

בנת בוסו ביי (menāth cosām) portio calicis eorum. מברת portio, pars, a noun feminine from מבה, numeravit. סוֹב, calix, a cup, and hence metaphorice a portion, as he who presided over a feast distributed to each his portion. See Ps. lxxv. 8; "For in the hand of the Lord there is a cup," &c. Also, St. Matt. xxvi. 29. To סוֹב is added the pronominal affix ב , eorum. Plural of מביות and מביות and מביות see Neh. xii., verse 44 and 47.

#### VERSE 7.

[566.] אָהֶבְ (a-hébh), or אָהָב, dilexit, amavit, the 3rd person singular preterite of Kal; 2nd person singular אָהְבָּה, dilexisti; 1st person singular אָהְבָּתִיּ, dilexi, or in a pause אָהְבָּתִּיּ.

### PSALMUS XII. בי.

#### VERSE 2.

[567.] (kee-phás-soo) quoniam desierunt. The 3rd person plural preterite of Kal, from DD, by syncope for DDD, desiit, defecit. [568.] אמונים (emoo-néem) fideles, veraces. A noun masculine

[568.] אַמוּנִים (emoo-néem) fideles, veraces. A noun masculine plural signifying veritates, fidelitates. From אָמוּ, in Niphal בָּאָמוּן, verax, fidus est. LXX. אַאריַאַטּאַזּאַסיי אָנּ אַאַאָּאָרָשׁי, diminutæ sunt veritates. The singular occurs Deuter. xxxii. 20, אָמוּ, (the same as אַמּאָר), where (י) is put for (י:), per Syriasmum, as Grammarians term this change with which we meet occasionally in Scripture, as אַבּאָר, Exod. xvi. 23; אַבּאָרָי אָבּאָרָי, Jes. xxi. 12.

[569.] בֵּבֶי (mib-benáy) a filiis. The noun masculine בַּבָ, filius, in the absolute form of the plural, and with the light affixes takes (י) in place of (··) and makes בַּבִיב; but in regimen, and with the grave

affixes it changes (ז) into (:) and makes בֵּנֵי, and with the prefix מַבָּני, ab, מַבֵּנִי.

#### VERSE 3.

[570.] אֵנְי (sháv) mendacium. A radical noun masculine without a plural, sometimes used adverbially, frustra, temere, as in Ps. lxxxix.

48, אָנְי "propter quid frustra creâsti omnes filios hominis."

[571.] אָר (eth) cum; but this particle generally denotes the accusative.

[573.] שֵׁכֵּת (sepháth) labio. A noun feminine שֵׁכֵּת, labium, in regimen changing הַ into ה, and (י) into (:).

[574.] הַלְּקָה (hha-la-kōth) blanditiarum, i. e. sermone blando. The plural of the noun feminine הַלְּקָה, blanditiæ, item pars, portio, From הַלְּקָה, dispertivit, divisit. In Gen. xxvii. 16, הַלְּקָה signifies the smooth part of Jacob's neck. The primary meaning of הולק is smoothness, as here and above 264; we find the same in words of similar sound in other languages, as glac-ies, glass, glib, glaber, gladius, glide, German glatt, Russian gladkee; צמאצלי, calculus, the latter word, which in Chaldee is הַלָּק (smooth pebbles for calculation and casting lots), gave rise to the secondary meaning, which is that of division.

[575.] יכרה (yach-rayth) exscindet. The 3rd person singular future of Hiph., from ברת, scidit, exscīdit, amputavit.

[576.] שׁכְּתֵי (siph-tháy) labia. From שִׁכְּת, labium (vid. No. 573), comes the dual שׁבְּתִים, ה being changed into ה. In regimen is changed into ב., and (י) into (:), the former (:) also in (·), from whence שׁכְּתִים. In the plural feminine שׁכְּתִים.

[577.] לְשׁוֹן מִדְבֶּרֶת (la-shón medhab-béreth) linguam eloquentem.
The participle feminine in Pihel, from דבר, locutus est. Vid. No. 76.

[578.] בְּדֹלְוֹת (gedho-lōth) magna, superba. The feminine plural of the adjective בְּדוֹל, magnus, feminine בְּדוֹל, plural masculine בְּדוֹלִים, feminine בִּדֹלִים, crevit, magnus fuit. See [257.]

#### VERSE 5.

[579.] בַּבֵּיר (nagh-béer) prævalebimus. The 1st person plural future of Hiph. from בָּב, prævaluit, scilicet, robore, virtutibus, &c.; in Hiphel הַבְּבִיר, potentem reddidit.

[580.] אַהְנוֹ (it-tá-noo) nobiscum. From אַהְנוֹ the preposition, which with affixes changes (..) into (.), as אָהָא, mecum; אָהָא, no-biscum, &c.

[581.] לכוּ (lá-noo) nobis. From ל the sign of the dative, and the affix. See Gram. pp. 18 and 21.

#### VERSE 6.

[582.] משׁר (mish-shōdh) a vastatione, i. e. propter vastitatem; שׁר, vastatio, is a noun masculine without a plural, from שׁר, vastavit.

[583.] מֹאַכֹּקְתּ (may-en-káth) a gemitu, i. e., propter gemitum; אַבֹּקְתָּהְ, gemitus, is a noun feminine, and therefore in regimen changes ווּ into ח, (ד) being also changed into (:), and (-:) losing its (:), it should be אַבְּקָה, but in certain cases (specified in Gesenius' H. G. translated by Conant, § 27) (:-) is changed into (:v), and it becomes אַבְּקָּה, with the prefix ב. LXX. בּצִּינִימָּ ταλαιπωρίας.

[584.] אקום (a-kóom) surgam, i.e. potentiam meam ostendam. The 1st person singular future of Kal, from קוֹם, surgere.

[585.] אישית (a-shéeth) ponam. The 1st person singular future of Kal, from שׁהוֹ or שׁהוֹ, ponere. The 2nd person is תְּשִׁית or תְּשִׁית, and before maccaph -תִּשׁה.

[586.] בּישׁע (be-yay-sháng) in salute; ישׁע, salus, is a noun masculine without a plural, from ישׁע, Hiphil הוֹשִׁיע, salvavit.

#### VERSE 7.

(cem-róth) verba. From the noun feminine אַמְרוֹת, אַמְרוֹת, sermo, and in regimen אַמָרוֹת. The plural is אַמרוֹת, but in regimen, as here א takes (.), and (¬) is changed into (:); hence אַמרוֹת.

[588.] אַהְר (teho-róth) pura verba. From מָּחָה, mundus, purus fuit, comes the noun masculine מָהוֹ, purus, used often with respect to the mind, as לב מָהוֹר, cor mundum. Feminine מְּהוֹרְיָה, plural מַהוֹרוֹת.

[589.] אָסֵבְּ (ké-seph) argentum. A noun masculine, which, like the other precious metal אַדְּלָ (compare אַדּגָ yellow), owes its name to its colour; אָבָּי implying in Chaldee to be pale, and in Hebrew (to turn pale with) longing.

[590.] בּרְּדְּלְּ (tsa-róoph) excoctum. The participle pahul of Kal, from נדּק, igne purgavit, properly said of metals.

[591.] בעליל (ba-h'-léel) in catino terreno. Hebr. לארץ, super terram. עליל is a noun masculine derived from עליל, operatus est, and occurs only here; Gesenius translates it werkstatt, i. e. workshop.

[592.] מַזְּקְתְּ (mezuk-kāk) defæcatum. The participle Puhal of fudit, defæcavit.

[593.] שבעתים (shibh-ha-thá-yim) septies, i. e., sæpius. From

the masculine שׁבְעָה, septem, comes, by changing ה into ה, and adding the dual termination שׁבְעָתִים, and before a pause שׁבְעָתִים, here taken adverbially.

#### VERSE 8.

[594.] מַבְּרָם (tish-me-ráym) custodies eos. From the verb מָבְּילָת, custodivit, comes the future of Kal אָשֶׁמוֹר, of which the 2nd person is הִשְׁמֵרָת, which, with the affix ב, becomes הַשְּׁמֵרָת.

[595.] אַבְּבֶּרָ (tit-s'rénnoo) servabis eum. The future of Kal, from בָּבָר, servavit, which sometimes retains and sometimes loses ב, the loss being compensated by dagesh, as in this place. Future בַּבָּרָאָּגִיּיִ

#### VERSE 9.

[596.] יְהַהְּלְּכֵּוּן (yith-hal-la-chōōn) obambulant. The 3rd person plural future of Hithpahel, which voice is הָּהְהַלָּהְּ; future אָּהְהַלְּהָּ, &c. From הְּלָהָ, ambulavit, ivit. Before a pause (-) is changed into (-), and ב paragogic being added, the word becomes יְהַהַּלְּכִוּן, with the accent on the last radical, (see 556).

[597.] בֶּרֶם (k'-róom). From בָּ, quùm, secundùm, and בַּן for , altum esse. The infinitive of Kal. It therefore signifies secundum exaltationem, i.e. quum exaltatur.

[598.] ללות (zul-looth) vilitas. Buxtorf refers אול (as some copies have it) to the singular ללות, vilitas, vel res vilis; and assigns it to the root ללות, vile esse, vilipendere. Gesenius derives זול from ללות, and renders it schrecken, i.e. fright. In his Lehrgebäude, p. 734, he considers ברם as implying the suffix, (for ברוםם), and translates accordingly, "when they rise (then there is) fright to the children of men." (See 428).

[599.] לבכי אדם (libh-nay adhám) inter filios hominis. Vid. No. 569.

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1 4 4

## A GRAMMAR

OF THE

# HEBREW LANGUAGE,

&c. &c.

1/1/1/1/1/2/ A

## GRAMMAR

OF THE

# HEBREW LANGUAGE,

COMPILED FROM

## THE BEST AUTHORITIES,

AND

DESIGNED AS AN INTRODUCTION TO THAT SACRED TONGUE.

BY THE

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ERRATUM.

Page 31, line 3, for \ read \.

# PREFACE.

In presenting the following elementary work to the Hebrew student, the compiler puts forward no claims to originality of thought or discovery, in a path that has already been trodden by so many learned Hebraists, both Jewish and Christian. It will suffice for his object if he has been able successfully to glean from the valuable labours of each such information as the youthful scholar may implicitly rely on, and to have presented it in so tangible a form that it may be readily apprehended by the most inexperienced mind. To smooth the path towards the acquisition of that language in which the far greater portion of the sacred oracles was originally written, and to reduce it within such a compass as would render it compatible with the time and means of all, has been the Editor's earnest desire, as he conceives that he would thereby remove two serious obstacles to the acquisition of a knowledge of the sacred tongue.

The authorities consulted in this compilation have been Buxtorf, Bythner, Parkhurst, Robertson, Stuart, Jones, and others, especially Ashworth, whose clear grammatical arrangement has been followed throughout, and whose useful Paradigms have been corrected and given at length; and as the Grammar will be followed immediately by the publication of the first twelve Psalms with Latin version and grammatical praxis, compiled from Bythner and equally high authorities, it is hoped that an elementary work will thus be presented to the public, which will be found to possess much practical utility.

Should this humble effort be attended with any portion of success in the attainment of the above mentioned desirable objects, the Editor will feel amply rewarded for the time and labour that the work has required; rejoicing that he has been in any measure the means of promoting an acquaintance with that language in which the "lively oracles of God" were originally written, and in which the coming of a Redeemer was so minutely foretold.

<sup>&</sup>quot; His clear view of the Hebrew accents will be found in an Appendix.

<sup>&</sup>lt;sup>b</sup> See Mr. Yeates' improved edition, to which the Editor is indebted for some useful notes.

## HEBREW GRAMMAR.

## CHAPTER I.

#### OF THE LETTERS AND POINTS.

1. The names, form, sound, and numeral value of Hebrew letters, are,

and the second s	
Alepha. Na 1	Lamed . 5 1 30
Beth ⊇ bh, or ⊇ b 2	Mem 40
Gimel . I gh, or I g 3	Nun 50
Daleth . 7 dh, or 7 d 4	Samech . D s 60
Неп 5	Haïnb y h 70
Vau 6	Phe 5 ph or 5, p 80
Zain 7	1 Tzade 90
Cheth . π ch χ 8	Koph
Teth 9	Resh 7 r 200
Yod y 10	Shin
Caph 5 k, or 5 c 20	Thau th or m, t 400
	24000 Physic 2

a See Psalm exix., in which not only each division, but every verse in each division, begins with the letters of the alphabet in the order here given; the letter of each verse commencing with the letter of its own division, viz., all of the first with 8, those of the second with 2, &c.

b The sound of y is various; some sound it in the beginning of

DILATED LETTERS.	FINAL LETTERS, (Camnephatz.)
Long Alepha ▶	Final Caphb 7 500
— He	Mem 🗅 600
Lamed	— Nun 7 700
Mem	— Phe Я 800
— Thau	— Tzade 900
— Beth ⊐	2 () 10 ()
Resh	c 1000
	<b>1</b> 2000

The other numbers are expressed by a combination

a word like ng, as yain, gnain, as in gnomon; h in the middle, as in בעהו, behitto; and ng at the end, as ruay, ruang. But the translators of the English Bible never give it this harsh sound, as may be seen in the proper names ברעה Eber, בעל Baal, ברעה Pharoah, and many others.

The letter Shin written with a point on the left w is called Sin, and pronounced s, as in שׁבָּל saphah, being very similar in sound to D, though not quite so sibilant, as in Judg. xii. 6, "say now אַבּל Shibboleth, (a stream;) and he said, אַבּל Sibboleth."

- a These long letters are used towards the end of lines merely to complete the space, and are found only at the end of words. 

  and rarely occur.
- b This form of Caph, Mem, &c., is called final, because they only assume it at the end of words.
- c If in the ancient Hebrew copies of the Bible numeral letters were used, as it is said they were, the likeness of several letters may account for some mistakes where numbers are concerned, and the careless making or reading a tittle upon a letter might change units into thousands.

of these letters; those of highest value being placed on the right hand: thus, we stands for 11; in for 12; except in the number 15, in which the Hebrews use in 9, and 1, 6, to avoid the use of it; the same letters signifying the sacred name of God (Jah). Therefore works stands for 1841.

The distinction between several letters, which resemble each other, should be carefully remarked, v. g. אצע, ססמט יווי יתחה ידר יגל יכב שעי יווי יתחה ידר יגל יכב

With respect to the organs of pronunciation, the letters have been divided into five classes, which require to be particularly observed, as the letters of the same organ are frequently interchanged for each other, except  $\pi$  and y.

- ו. Guttural, or those formed by the throat, אהחע technically ahachang.
  - וו. Lingual, by the tongue, רטלנת datlanath.
  - ווו. Palatine, by the palate, גיכק gicak.
  - וע. Dental, by the teeth, שֹנְעָרָ zastzerash.
  - v. Labial, by the lips, בומף bumaph.

א, ה, א, and י, (ehevi) are called quiescents, because they often are not sounded, i. e. when they have no vowel under them. י indeed sometimes forms a diphthong with the preceding vowel, as אַרֹבָי Adonai, the Lord; אַרֹבָי adonai, my lords, and ן at the end of a

word is sounded like v, as piv, his mouth. Sometimes also they form a diphthong together, as in נוי goi, a nation; בלוי galui, revealed.

With respect to the consideration of the roots of words and their derivatives, the letters of the alphabet have been divided into eleven radicals and as many serviles. The radical letters are those which are never found except in the roots of words. The serviles are those which serve to the inflexion of words, or their formation from roots. They are also frequently used as radicals.

The radicals are דְלְצְפַעְס טְחוּ דְג, and are included in the words of the Jewish prayer חָס בֶּּרֶט גָּוַע chas peret ghezang tsedek, "spare the twig of the righteous stem."

The serviles are תש כמלכי וה בא, and are included in the three proper names אֵיתָן מּשֶׁה וְכָלֵב Ethan Mosheh ve-Caleb. Thus in אֲיַק to be just, the letters are all radical, but in the derivative אָדְקָה justice, the final אֵ is servile, whereas in אָלָה to ascend, the final ה is used as a radical.—(Vide Chap. XII.)

- 2. The points and marks, about or within the letters, are, vowels, mappik, dagesh, maccaph, or accents.
- 3. There are fourteen *vowels*, five long, five short, and four very short. Their sound is here expressed by the correspondent vowels in some English words.

E. J.

Kametz <sup>a</sup> māster.	Patach 8 a man.
Tzere 8 e thēre.	Segol men.
Long chirek i profile.	Short chirek win.
Cholem i o mole.	Kametz-chatephb o not.
	Kibbutz run.

Chirek followed by ' is long ('.) but without it generally short, (.).

4. Sheva (N) is an exceeding short e, as in belong, and is sometimes quiescent.—(Vide Chap. II. Sect. 2.)

Sheva is understood as standing under all consonants (except *ehevi*) which have no other vowel.<sup>c</sup>

Three vowels joined with sheva make three new vowels, called *compound shevas* or semi-vowels.

a The N is here only used, as any other letter might have been, to shew the situation of the vowels in respect to the consonants; but the shurek always has I, and the cholem most commonly. A tittle over any other letter, and the point which distinguishes w from w may be cholem. The point of w is cholem when the preceding consonant has no vowel, and of w when the w itself has none, Two Mosheh, Now sone.

b Kametz and kametz-chateph are distinguished in Chap. II. s. 3.

As a letter which has dagesh forte is doubled, (vide infra, Sect. 7,) or is the same as if there were two such letters, sheva is understood under the former, as רכנר ronnu, for רכנר ronnu.

- 5. A patach is put under a final אָן, אָן, and y, after a kibbutz, or any of the four last long vowels, but is pronounced before them, as אַר ruach, the wind; בּוֹלֵה Eloah, God; אַלוֹי yodeang, knowing: this is called patach furtivum, or stealing in, and it is lost when the word increases at the end, as by declining, &c., as, sing. אַלהִים plur. אַלהִים ruacoth.
- 6. Mappik, from לְבַּל to bring out, is a tittle in a final אָ, and requires it to be pronounced harder than a common אַלוֹה as אַלוֹה eloah.
- 7. A tittle in any other letter than ; is called dagesh, from which it is put, as in pakkeed, to visit frequently: dagesh lene is a tittle in any of the letters because technically bheghadh kephath; it removes the aspirate sound, and requires them to be pronounced somewhat harder than they would naturally be, but not so hard as the forte; little notice, however, is taken of dagesh lene in reading, unless it be found in hard.
  - N. B.—The gutturals and 7 do not admit dagesh.
  - 8. A small stroke like a hyphen (-) joining two words, is called *maccaph*, as בֶּל־לֵב *col-labe*, every heart. It accelerates the reading, and sometimes changes a

long vowel into a short, as לְבֹ into בְּלְ cōle into cŏl, (not cāl before Maccaph;) מֵבֶן a son, into בֶּן sounded bāne and bēn.

9. All the other characters are accents: six of these are also pauses.

Rebbia, a superincumbent point, thus, א, from רֶבֹץ incumbere, is equivalent to our comma (,).

Athnac, a respiration, from quiescere, thus, N, equal to a colon (:).

ZAKEPH-KATON, erector parvus, from pri erexit, and property parvus, marked thus, is, equals a semicolon (;) instead of which Segolta (inverted Segol) in, and sometimes Tiphca is used in long verses.

Sylluk, a remission of the voice, from סְלַח remisit, equals a period, and is written thus, א. It is always placed before Soph-pasuk.

SOPH-PASUK, (:) the end of the passage, not the end, not of the passage. This, with Athnac and Sylluk, is always a pause; but Rebbia, Zakeph-katon, Segolta, and Tiphca are frequently only musical characters. (:) is placed at the end of every verse in the Hebrew Bible.

The Tonic accent denotes that the syllable is to be elevated, and is placed either on the last or penult syllable. If placed on the last syllable it is termed acute, and by the Hebrews Milrang מָלְרָע, "beneath" or "below" the penult. But if placed on the penult,

it is then termed *penacute*, and is called Milheel מֵלְעֵיל "above." Thus יְשִּׂרָאֵל *Israél* is acute, and אֲבִיבֶּלֶּךְ Abimélek is penacute.

The other accents, which are about twenty, served to direct the modulation of the *voice* in chanting or singing. Their powers may be collected in some measure from their names, but are now but little known. They are as follow, viz.

Metheg, a bridle	Zarka, the diffuser 🕺
Zakeph gadhol, the great ele-	Yethib, a drawing back
vator	Paser, the disperser
Tebhir, or broken sound 8	Shalsheleth, a chain
Geresh, expulsion of voice *	Munach, or placed below 8
Gereshayim, two expellers *	Maphach, or inverted 8
Telisha gedholah, greater evul-	Darga, a step
sion	Merca, a lengthening out 8
Telisha kettannah, less evul-	Merca kephula, a double do 8
sion	Yareach, the moon
Karne parah, the horns of the	Pashta, (or Kadma,) extension
heifer	Pesek, a pause or cutting off RIR

Accents are either tonic or euphonic. If there be but one in a word, it is a tonic accent: if more than one, the last is tonic and the rest are euphonic.

a Metheg is so called because it restrains the former syllable from passing too rapidly to the Tonic accent, and strengthens the long vowel before (3) utterable, as, pakeda.

### CHAPTER II.

#### OF READING HEBREW.

- 1. The Hebrews begin to read at the right hand, and the vowels are pronounced after the consonants under which they stand, except patach furtivum (Chap. I. Sect. 5,) as ruach, the wind.
- 2. Sheva is quiescent: 1. At the end of a word;
  2. Before another sheva, as לְמֵרָהְ lamadt, thou hast learned; 3. After a short vowel without dagesh, as limdi, learn thou; or, 4. After a long vowel with a tonic accent, as מַמְרָהְ masarta, thou hast delivered down. In other cases it is pronounced.

a The principal use of distinguishing the long from short chirek, is to know whether a sheva that follows it is to be pronounced or not: for though chirek without is sometimes reckoned long, it is never long when sheva follows it; if, therefore, a sheva follow a chirek without, and there is no dagesh in the intermediate letter, the chirek is short, and the sheva quiescent.

N. B.—Dagesh is sometimes omitted in or with sheva; the analogy of the word will shew when there ought to have been a dagesh, and in this case the sheva is pronounced, though it follow a short yowel, because of the dagesh understood.

3. Kametz without an accent before a simple sheva, or with an accent before a compound sheva, or before Dagesh forte, Maccaph, Compound kametz (ד:) or following Vau conversive, is kametz-chateph, or very short (ס): as הַלְּבֶּת holmad, הַלְּבֶּת kosomi, הַלְּבָּת ronnu, col-adam, בְּלָבְּת col-adam, בַּלְּבָּת oholo, בַּלְּבָּת vayyakom, for vayyakom.

Dagesh is lene in ב, ג, ד, ב, and ח, (בְּנֵך כָּפַת begad kephath) in the beginning of a word, or after a sheva: in all other cases it is forte.

A practice in reading; Psalm exvii. קיז הַלְלֵּוֹ אֶת־יְהוָה פָּל־גּוֹיֵם שֵׁבְּחוֹהוּ פָּל־הָאִמְים: כִּי גַבֵּרְ עָלֵילוּוחַסְדּוֹ וָאֶבֶּתריְהוֹהָ לְעוֹלָם הַלְלוּ־יְהִּ:

## CHAPTER III.

### A BRIEF ACCOUNT OF HEBREW WORDS.

1. A Root commonly consists of three letters, and is most frequently the third person singular of the preterite active of a verb, as דבר he spake.

<sup>\*</sup> Some verbs have not this tense; some roots have four letters, some only two; sometimes a noun or an indeclinable part of speech

- 2. All the several persons, tenses, &c., of verbs, are formed by changing the vowels, or by adding certain letters to the beginning or end of the root.
- 3. Nouns are likewise formed from these roots: sometimes by only changing the vowels, as קבּק dabar, a word, from אָבָן he spake; or dropping a radical letter, as ממר mar, bitter, from מֹרְ it was bitter; and sometimes by also adding a letter or letters to the beginning or end, as מִרְבֶּר midbar, a wilderness, from מִרְבָּר he spake.

The letters chiefly used for this purpose are א, א, ב, א, י, י, י, (הָאֶמֶבְהִיי heemanti) and the nouns thus formed are called heemantic nouns.

4. Other letters are occasionally prefixed to words, which have the signification of conjunctions and prepositions. These, from their situation, are called prefixes,

is the root, and is to be sought in the lexicon; but this chapter is only designed to give a general notion of the language, without descending to particular rules, exceptions, &c.

a א, ח, and ח, are commonly prefixed, as אוֹנים a law. בו likewise is generally prefixed; when it is joined at the end, it commonly makes an adverb, as יוֹם a day, אין מון, by day. בו is generally placed at the end, as יבון corban; at the beginning, middle, or end; the last is frequent in forming numeral, national, or other adjectives; as בנעני second, בנעני a Canaanite, שני second, בנעני

and are בי, ש, ה, א, ב, ל, ב, ל, ב, Mosheh ve-Caleb.) Vide Chap. IX.

- 5. Other letters occasionally added to the end of words, are called affixes, and stand for pronouns. (Vide Chap. V. Sect. 2.)
- 6. א, ה, א, א, and א, (ה, א, ה, א, ehevinoth) are called paragogic letters, as they are often annexed to words only to improve the sound or add emphasis. ה indeed at the end of the name of a place signifies motion towards it, as הרנה towards Haran.

## CHAPTER IV.

#### OF NOUNS.

1. Nouns are either masculine, feminine, or common. The names of things which are evidently feminine, of places, cities, countries, &c., of things of which there are but two, (as eyes, ears, &c.) together with those which end in ¬ or ¬, are generally feminine. Most others are masculine.

a Sometimes the feminine hath both ה and ה, which is thought to make the word more emphatical. There is no היי help at all. Psalm iii. 2.

b What is expressed in other languages by the neuter is in

### 2. Nouns have three numbers.

Masculines form the dual<sup>a</sup> by adding מ aim, and the plural, by adding ימים, im, as מים a day; dual, two days; plural, ימים days.

Hebrew expressed by the feminine; thus "evil," malum, is expressed by היבות as well as a wicked woman. היבות bona, may signify "goods," as well as "good," when joined with any substantive.

a The dual number is seldom used except where things are spoken of, double by nature or by use; and it is used of these in place of the plural with the even numbers above "two," thus "four feet," "six wings," are expressed "two, three pair," שׁנֵּשׁ בַּנְפִּים. Hincks' Heb. Gr. Sect. 199.

b Besides the change in the termination, the vowels are often altered. The rules for this will be given, Chap. X. Some examples, however, may be useful here, as a kind of a standard of all words with the same points.

SINGULAR.	PLURAL.	SINGULAR. PLURAL.
a word	הברים	מות death מות
מלג a river	פּלָגים	זיתים זיתים an olive
ם book	ספרים	הפשיות liberty הפשית
a tear	הַמַעות.	מלכיות . a kingdom מלכות
ם handful	קמצים	שלמות . a garment שלמה
שׁעל a work	פעלים.	חרפות reproach
ם kid	בְּדִיים .	שִׁמְחוֹת ישׁ שִׁמְחָה

Some derivatives drop a letter of the radical word. When such defectives increase at the end (as by declining, &c.) a dagesh is put

Feminines form the dual likewise, by adding מַיָּם, but those which end in אָם, change it into אַ as שׁנָהוּ shanah, a year, שׁנָהוּם shenathaim, two years.

Feminines form their plural by adding הו, as בְאֵר a well, plur. בְאֵרוֹת; while those which end in ה, or ה, omit these letters in the plural, as הוֹרָה a law, קבעוֹת; others add הוֹ, as הָבֹע demah, a tear, הַבְּעוֹת demahoth, tears.<sup>a</sup>

Some nouns which have a masculine or feminine termination in one number, have the contrary, or both, in another, as אָב ab, a father, pl. אָבוֹת aboth; אָבוֹת afig, pl. צְבָאִים an army, pl. צְבָאִים and צְבָאוֹת hosts, armies.

3. A noun expressing quality, with the particle

in the latter radical letter, and the preceding vowel, if a long one, is changed into the correspondent short.

עמים a people, from עמים pl. עמים ((.) is the common substitute for (..) and (.), or kametz-chateph for (ז) perfect, from המים pl. המים (ז).]

Sometimes (-) is in this case changed into (.), though both are short vowels, as מסבים a circuit, from מסבים pl. מסבים.

N.B.—The change of (i) into (i) is an irregularity peculiar to the word Div.

Adjectives are formed as nouns, in genders and numbers; thus, מוֹבוֹת good, fem. מוֹבוֹת, plur. מוֹבוֹת and מוֹבוֹת.

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or 2, (vide Chap. IX. Sect. 1.) before, or in comparison of, prefixed to another noun, expresses the comparative degree, e. g. מובים דריך מונין thy love is good in comparison with wine, i. e. is better. The superlative is made—1. By the adverb very, exceeding, as וויראו מאל and they feared greatly. 2. By the prefix ב, blessed בלשים among women. 3. By the name of God, the trees, mountains, &c. of God. 4. By the repetition of a word, as good good. 5. By two synonymous words, as עלי ואביון poor and needy.—6. By the genitive case plural of the same or a synonymous word, as הֶּלֶּדְ מְּלָכִים, King of kings.

4. The casesa of nouns are not so determinately distinguished as in Latin and Greek; yet the following rules may be of some use in discovering them.

is prefixed most frequently to the genitive or Gen. or vocative, or the accusative after a verb.

bw, especially in Rabbinical Hebrew, and before the affixes, is the sign of the genitive.

is sometimes prefixed to the genitive, but more align frequently to the dative.

<sup>a</sup> Hebrew nouns have properly no cases, their place is supplied by prefixing to the noun certain particles, which are sometimes attached to its beginning, and sometimes remain distinct words.

is a particle, which usually precedes the accusative case, or the nominative of passive or neuter verbs. It signifies the, the very, and denotes nearness.<sup>a</sup>

written as a distinct word, or the prefixes 2 or 2, denote the ablative.

5. When two words are so related, that in Latin the latter word would be put in the genitive or ablative case, the former is said to be *in regimen*.

The change for regimen affects the points only, or both the letters and points.

Nouns masc. sing. as דָבֶר a word, and fem. plur. as מבּר למש daughters, change the points only, as דְבָר word of, הַבֹר daughters of; but nouns mas. plur. as דְבָרִים words, and fem. sing. as תוֹרָה a law, change both letters and points, as דְבָרִים words of, תוֹרָת law of, &c. (See Chap. X. Sect. 1, for the changes of these points.) But nouns that have no kametz in the ult. or penult. as אַרָּיִ מְבֶּרְ תְּבִּיִּים a voice, בְּיִר מְבִּרְיִּ מִבְּרָ תִּבְּיִר מִבּרָ מַבֶּרְ תִּבְּיִב sepher tehillim, the book of praises, i. e. the Psalms.

If the former of two words in regimen is a feminine ending in ה, that termination is changed into ה, as a law, תוֹרָת יְהוֹה the law of Jehovah.

a See Praxis on the Psalms. Num. 64.

If the former of two words in regimen is a plural masculine, or a dual of either gender, the termination or or ים is changed into as מַמַעִי בֶּרֶם plantations, plantations of vine.

# CHAPTER V.

### OF PRONOUNS.

1. Pronouns are either separate words, or conjunct: of the former kind these are the chief:

SINGULAR.	PLURAL.
סלכי or אכי or אני וו, com.	אכחכר We, com.
האות Thou, m.	בתה Ye, you, m.
Thou, f.	אָתוּ Ye, you, f.
איז He, m.	הם They, m.
היא She, f.	היה They, f.
And the second	Thinks d
This, m	These, c.
האו This, f.	ל These, c.

Some of these pronouns are in a sort declined.

Abl.	Acc.	Dat.	Gen.	Nom.	٥
ממני מני	אותי	לי	שלי	אני	I, me.
ממֵנה מֵנה	אוֹתְנוּ	לְנהּ	ישֶׁלְברּ	אַכּדוכּוּ	We, us.
ממד	אוֹתָדּ	नं	च रेष्णं	אתה	Thou, thee, m.
מִּמְכֶם	אָתכֶם	לָכֶּם יַּ	שׁלְכֵם	אַתֶּם	You, m.
ממה	אוֹתָדּ	्गर्	שלף שלף	אַת	Thou, thee, f.
ממכן	אָתְכֶּן	לָכֶּו	שׁלֶכֶן שׁלֶכֶן	אַתֶּן	You, f.
ממנר	אותו	לו	שלו	הרא	He, him.
מהם	אוֹתָם	לָהֶם לְּהֶם	שׁלְהֵם	הם	They, them, m.
ממנה	אוֹתַהּ	र्ने	थुर्ग	היא	She, her.
מהֶן	אוֹרָנוּ	לָהֶוּ	שׁלְהֵן	וֹנֵי	They, them, f.

By some grammarians the *genitive* cases of the pronouns are wholly rejected, the particle שָׁ being considered as merely compounded of w from שַּׁ who or which, and אַ to, and therefore meaning simply which (is) to any one; thus בַּרְבִּי שֶׁלִי my vineyard which is to me; that is, my own vineyard.

The conjunct pronouns, so called because they are always found conjoined with other words, are merely parts of the separate pronouns prefixed or suffixed to the beginning of words.

The prefixes are three, viz.—

א. היא or היא, which may be considered as an article; as אהיש the man.

- וו. ש, from אָשֶרְ who? This is sometimes used as a conjunction, sicut, as, viz. שַבַּא as he came, meaning the time in which he came.
- ווו. מה sometimes drops the ה and becomes a prefix, as מה (for מה זה) what (is) this?

The affixes or suffixes are more numerous; they are derived from the personal pronouns, and after nouns signify possession, as my, thy, his, &c.; after verbs or prepositions, they act as personal pronouns, as me, thee, &c.

2. The following examples shew the affixes, and the manner of affixing them to nouns.<sup>a</sup>

<sup>&</sup>lt;sup>a</sup> Affixes to verbs are treated of, Chap. VIII.

Note 1. אָרָ, בֶּרָ, מִרָּ, and הָּרָ, are called grave affixes, because they alter the punctuation of the word to which they are joined in the same manner as regimen does. 2. Nouns in the dual and plural numbers have 'before all the affixes except 'בּאָ a father, האָ a brother, and אַרְרָ הוּ a father-in-law, insert the 'though singulars, as אַרְלָּא thy father: and also these seven particles, אַרְרָ אָלָּא to, אָרָ בַּׁ between, אַרָּ עוֹר שׁרָּ עוֹר שׁרָּ עוֹר שׁרָּ עוֹר שׁרָ שׁרָ עוֹר שׁרָ עוֹר שׁרָ עוֹר שׁרָ עוֹר שׁרָ שׁרָ עוֹר שׁרָ עוֹר שׁרָ עוֹר שׁרָ עוֹר שׁרְ שׁרְ עוֹר שׁרְ עוֹר שׁרְ עִינִי שׁרְ שׁרְ עִינִי שׁרְ שׁרְ עוֹר שׁרְ שׁרְ שׁרְ עִינִי שׁרְ שׁרְ עִינִי שׁרְ שִי שׁרְ שִׁרְ עִינִי שׁרְ שִׁר עִינִי שׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שׁרְ עִינִי שׁרְ עִי שׁרְ עִינִי שׁרְ עִינִי שׁרְ עִינִי שׁרְ עִינִי שְׁרְ עִינִי שְׁר עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְׁר עִינִי שְׁרְ עִינִי שְׁר עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְּרְ עִינִי שְׁרְ עִינִי שְׁרְ עִיי שְׁר עִינִי שְׁרְ עִינִי שְׁר עִינִי שְׁרְ עִינִי שְׁרְ עִיי שְׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִינִי שְׁרְ עִיי שְׁרְ עִינִי שְׁרְ עִינִי שְׁר עִי עִיר עִיי שְׁר עִינִי שְׁרְי עִינִי שְׁרְי עִיי עִיי שְׁרְי עִי

with us; so also עם with, as אַין with us. 5. אין not, חבר behold, and און hitherto, instead of א have בּן, and nouns that end in ח take אָד, which are the affixes of the third person singular masculine to verbs, as על הוף not he, אינבור his leaf, from קל a leaf. 6. ה (the affix) has commonly, but not always, mappik, and is thereby distinguished from the local, and feminine termination.

# TABLE OF SUFFIXES.

SIGNIFICATION.	After Verbs, &c.	me		thee	him, it	her, it	, Sp		( -	them	them
	SUFFIXES.	£, £, £,		- T-	٣, ' لِتَّ پ	£	ر ئ پ	ng c orli E n		n:	<b></b> -
SIGNIFICATION.	After Nouns After Verbs, Plural.	me.	thee	thee	him	her	sn	you	non	them	them
SIGNI	After Nour Plural.	my	thy	thy	his	her	our	your	your	their	their
	SUFFIXES.		F.	É.	£ *	É	Ď.	Ď.	Ų	ָב בּ	É
SIGNIFICATION.	After Nouns After Verbs, Sing.	me	thee	thee	him	her	sn	you	non	them	them
SIGNIF	After Nouns Sing.	my	thy		his	her	our	your	your	their	their
	SUFFIXES.		CL 10 F	יל יס די	i or in	E,	<b>£</b>	<b>ል</b> *	ዃ፧	· a ·	1
	Significa- tion.	I	Thou	Thou	He	She	We	Ye	Ye	They	They
	Separate Pronouns.	Z	XEL	Z.	克克	r.Z	XILI?	200	ZE.	6	Ľ.

Obs. 1.—The first and second columns of Suffixes are subjoined to Nouns, and also to Verbs, Participles, and Prepositions; the third column of Suffixes is not usually subjoined to Nouns, only to Verbs, Participles, &c.

Obs. 2.—In the Suffixes of the second person we every where read ס for מוֹ, viz. in אָבָר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פֶּבֶּר, פָּבָר, פָּבָר, פּבּר, for הַ, הַ, הֶבֶּר, פֶּבֶּר, &c.: the reason of this change is, without doubt, to prevent the ambiguity, which might otherwise arise, between those Suffixes and the Verbal terminations הַ, הַ, הַבּר, הַבּר, הַבּר, הַבּר, הַבּר, הַבּר, הַבּר, הַבּר, בּרָר, בּרָר, בּרַר, בּרַר

The Affixes (or suffixes) are but parts of the Pronouns Primitive from which they are derived, and are therefore called derivatives. The manner in which they are derived is as follows:

# From the first Person of the Common Gender.

בי כי י come בי לי. And after nouns plural, י as יְּבְרֵי debhari, "my word." בְּרֵי zekartani, "remember me."

me." לאברני leabbedeeni, "to de-

stroy me." debharai, "my words."

בר כר אכרוכר From

as דברנל debharenu, "our word."
... debhareenu," our words."

### From the second Person Masculine.

and its cases אַתְה sing.

ליד: debhorka, "thy word." בריף debhareka, "thy words." בריף othaca, "unto thee."

<sup>&</sup>quot; Vide Jones' Heb. Gram. Sect. 88.

הַהָּא &c. הַב plural

debharkem, "your word."

### dibhreekem, "your words."

# From the second Person Feminine.

and its cases come אָת sing.

And after nouns plural, 37

לְּבֶרְהְ debhareek, "thy word." בתוכני bethokeeki, "in the midst of thee."

קבריה debharayik, " thy words."

לבְרָכֶּן debharken, "your word."

dibhreeken, "your words."

From בן &c. בתן plural

# From the third Person Masculine.

אחר come i אחר sing.
And after nouns plural, ז

לברה debharo, "his word."

יידי waohabeehu, "and I loved him."

yokelennu, "shall devour him."

vour him."

tt:

debharaiv, "his words."

91.7	ַדְּבַרְם זיי	debharam, word."	" their
From 🚉 &c. come	הַבְיהָם הַבְרֵיהָם	dibhreehem,	" their
ם הַ ם הַ ip plur.	":Т	ohokdeem, "visi	
	יאָכְלֵמוֹ י	yokeleemo, "sh sume them."	nall con-

# From the third Person Feminine.

Affixes are joined in the same manner to nouns of the *feminine* gender as to those of the *masculine*; ex. gr.

a Vide Fitzgerald's Heb. Gram. Chap. VII.

	ne noun.	A MASCULINE NOUN.  קבר dabar, a word.		
Plural.	Singular.	Plural.	Singular.	
תורותי	הגורוני	דברי	דברי י די:	My.
הורותיק	תורת	הבריה הבריה	קיבר קברה	Thy, m.
חורותיה	מורֶתֶנוּ	קבריה דבריה	קבֵר <b>ה</b>	Thy, f.
תורותיו	הוֹרָתוֹ	הבריו דבי	יברו דברו	His.
תורותיה	הורתה	הברית ייייי	הברה ייי	Her.
จ๋วงภูรำรัก	הורהנו	קברינוּ די:	<b>הברנו</b>	Our.
תורותיכֶם	תורַתְכֶם	דבריכם	דברכם	Your, m.
תורותיכֶן	תוֹרַתְּכֶן	דבריבן	דברכן	Your, f.
הורותיהם	תוֹרָתִם	זַבְרִי <u>ה</u> ם	הברם יייי	Their, m.
הורותיתו	תּוֹרָתָן	ָהַבְיֵני <u>הֶן</u>	הברן ייי:	Their, f.

# CHAPTER VI.

### OF VERBS IN GENERAL.

1. Every perfect verb has seven conjugations, kal, niphal, pihel, puhal, hiphil, hophal, hithpahel.<sup>a</sup> (See

a The first is called kal, קל) because the verb is there simplest and least encumbered, both in form and signification. In

the paradigm לָמֵל he visited, or לָמֵל he learned, for the illustration of this and each following remark.)

Kal is active. The root is generally the third singular of its preterite, as אָבְי he learned. But of verbs whose second radical is א, or , the infinitive in kal, and not the preterite, is commonly to be found in lexicons.

Niphal is the passive of kal. The characteristic is 5, as a preformant; or, in those tenses where it has another preformant, a dagesh in the first radical, instead of 5, as הַלְּמֵד , כִּלְמֵד .

the first grammars, אָם (he wrought) was the paradigm of perfect verbs, and the  $\mathbf{v}$  not being pronounced, or only as h, the preterite of each conjugation would be

נפעל פעל פעל הפעיל הופעל התפעל hithpahel, hophal, hiphil, puhal, pihel, niphal.

That paradigm was justly laid aside, as ש being a guttural, will not admit the dagesh, which is the characteristic of some conjugations; but they continued to be called by those names, which, as they contain the vowels of verbs in each conjugation, give a general notion of their form. א פֿקר he visited, has been commonly used since, as the paradigm; but as the initial letter b has sometimes a dagesh lene and sometimes not, and this merely because it is one of begad kephath, (the dagesh not being common to all verbs in those conjugations, in which א בֹּיִד has it,) he learned, is sometimes substituted in its place.

a This use of dagesh resembles the change made when in and

Hiphil is active, Hophal passive: they denote an effect upon another, (v. g. to cause to seek, or to be sought,) and may be called the causative voices.

Hiphil prefixes א to the first radical and to the last, thus, הַפְקִיך he caused to visit; and takes patach under the formative letter of the tense, as יְפַקִיך he shall cause to visit. Hophal subscribes kamets-chatuph or kibbuts, as הפקר hophkad, בְּפַקָּר muphkad.

Hithpahel answers to the middle voice in Greek, and has commonly a reflective or reciprocal signification; thus, from וְבֵּלְ he was great; in Pihel, וֹבָל he magnified, but in hithpahel החלה he magnified himself. It has החלה prefixed in most tenses, and always

luminate are made into one word, illuminate; the same is done in innumerable instances in all languages.

<sup>&</sup>lt;sup>a</sup> On account of the dagesh, pihel, puhal, and hithpahel, are called grave conjugations, the others light.

b N.B.—When the first radical letter is a sibilant (i. e. one of

has dagesh in the second radical, as הַּתְלַכֵּה he taught himself.

Sometimes a word occurs which has, in part, the form of two conjugations.

It is to be remembered, there is not an uniform change in the signification of all verbs in the several conjugations, many having in one a signification very different from, and almost contrary to, what they have in another; of this the lexicons give instances enough. See הלל, הלל, געאב, הלל, &c.

2. Verbs have several moods and two tenses in each conjugation. The moods have much the same signification as in other languages. One preterite expresses all the kinds of past action, and the future what is yet to be done. It also signifies the continuance of any thing, or that it is customary, possible, lawful, reasonable, or desirable to do it. Instead of a present

the יוֹסְצְים) the performant letter ה is put after the sibilant, as בתסובב for התסובב התסובב המסובב

<sup>1.</sup> The ה thus transposed is changed into ד if the sibilant is ז, as התומן for התומן he prepared himself; and into ט if it is צ, as העטדק for העמדק he justified himself.

<sup>2.</sup> When the first radical is א, סר א, the preformant א is omitted, and its place supplied by dagesh, as הַתְּטַהֵר for הַתְּטַהָר he cleansed himself.

tense, the participle of the present is used, hence called Benoni, between, i. e. the past and future.<sup>a</sup> The tenses are often used promiscuously, especially in the poetic and prophetic books.

With regard to the conjugations in general, it may be remarked, that the characteristic, or formative letter of the tense, excludes that of the conjugation; thus, אַהַפְּקִיךְ is, in the future of Hiphil, אַהַפְּקִיךְ for אַהַפְּקִיךְ in the Participle of Hophal, אַהַפְּקִיךְ for בְּהַבְּקִיךְ in the Participle of Hophal, בְּהַבְּקִיךְ for בְּהַבְּקִיךְ in the Participle of Hophal, בְּהַבְּקִיךְ for בְּהַבְּקִיךְ The same may be observed of the other conjugations; and, in Hithpahel, it may happen that neither of its characteristic letters (הָה) should appear, as in the following example; war nitztaddak, "or how shall we clear ourselves," Gen. xliv. 16, where ה, the first formative of the conjugation is excluded by h, the formative of the first person plural of the future; and ה, the second formative, is transposed and changed into \(\frac{1}{2}\).

These observations will be more clearly perceived, and the several conjugations more easily distinguished from each other, by the following Table of Moods and Tenses:

a The participle of the preterite is called pahul, which is a technical word, this participle of the old paradigm פַּעֵּל being מַעוּל pahul.

Præ	terite.	Fut.	Imper.	Infin.	P. Ben.	P. Pa.
Kal.	פַּקַד	אפקוד	פקוד	פּקוֹד	פּוֹקד	פַּקוּד
Niph.	נפקד	אפקד	הפקד	הפַּמָד	נפקד	
Pihel	פקד	אפקד	פקד	פקד	מפקד	- 1
Puhal	פקד	אפקד		פקוד	פַּקד	מפקד
Hiph.	הִפִּקיד	אפקיד	חפקד	הפקיד	מפקיד	
Hoph.	הפקד	אפקד		הפקד		מפקד
Hithp.	הָתְפַּמֵּד	אָתפַקּד	בילפֿטֿב	הִרְפַּמֵּד	מִתְפַּמִּד	

From this Table it appears at first view, that the passive verbs *Puhal* and *Hophal* want the imperative; that *Hophal* wants also the participle *present*; and that all the conjugations, except *Kal*, *Puhal*, and *Hophal*, want the participle *past*.

In the præter tense the following affixes occur, derived from the personal pronouns:

					1		
From Eva	Z:	E.		ב: ב:	Z:	Z.	XCEC
Are derived	E	Ę.	ڏ.	4	ក្ត	15	ዄ
Signifying she,	thou,	thou, f.	I,	they,	ye, m.	ye, f.	we.
					1		

In the future tense the following prefixes occur, derived from the same source, viz. :

- X2.					1	The second secon	Contraction of the last of the		
	ZE ZEL	E	ž.	ZCE C	ZE	ZEZ.	5	E	
		•	ג		Ę		•	E	
Signifying I, thou, n	thou, m. thou, f. he,	he,	she,	we,	ye, m.	ye, f.	ye, f. they, m. they f.	they f.	

We shall now give all the Conjugations, severally and complete, with observations on each, making use of the common example אָבָּק, according to which all regular verbs are conjugated.

Obs.—קַּבָּ signifies, not only, to visit, but also to review, muster, reckon, &c., and hence, in *Hithpahel*, to present oneself upon a review, to be reviewed or numbered: for the sake of uniformity, however, and to exemplify the general import of the conjugations, it is translated, in the paradigm of *Hithpahel*, he visited himself.

### KAL CONJUGATION COMPLETE.

### INDICATIVE MOOD.

### PAST TENSE.

Fem	Mas פֿקַד He visited.
Fem פקדת	Mas Thou visitedst.
	Com פקדתי I visited.
	Mas Thou visitedst.  Com
פֿקרתן פֿקרתן	Mas פקרתם Ye visited.
• • •	Mas פקדתם Ye visited. Com

### FUTURE TENSE.

	Com.	or אפקד	אָפַקוֹד	I shall	1
הפקדי	Mas.	or תפקד	תִּפְקוֹד	Thou shalt	
Fem תְּפַקר or תִּפְקר	Mas.	or יפקד	יפקוד	He shall	νi
	Com.	or נפקד	בפקוד	We shall	visit.
F. הַפַּקוֹרָנָה or הַפַּקוֹרָנָה	Mas		תפקדו	Ye shall	
F. תְּפְּקוֹדְנָה or תִּפְּקוֹדְנָה	Mas	• • • • •	יפקדה	They shall	

# IMPERATIVE MOOD.

Fem. מקר פקוד י Mas. מקר י Visit thou.
Fem. מקר י פקר י Mas. י פקר י Visit ye.

# INFINITIVE MOOD.

To visit. פָּקוֹד or קּקוֹד

# PARTICIPLE BENONI, OR PRESENT.

Fem.	פּוֹקְדָה or פּוֹקֶדֶת	Mas.	Sing. כּוֹקֵד Sing.	Winitim
Fem	פּוֹקְדָת or פּוֹקֶדֶת פּוֹקָדוֹת	Mas.	Plur. פוקדים Plur.	visiting.

# PARTICIPLE PAHUL, OR PASSIVE.

דפתור היים פקוד היים פקודות Fem	Mas פקרד Sing.	T71 1. 1
פקודות	Mas פקרדים Plur.	Visited.

# NIPHAL CONJUGATION COMPLETE.

# INDICATIVE MOOD.

### PAST TENSE.

ו נפקדה ו	Mas נפקד He was visited.
נפקדת	Mas נפקדת Thou wast visited.
1 - 1	Com. נפקדתי I was visited.
	Com. נכקדר They were visited.
רביקר הור Fem	Mas. נפקרתם Ye were visited.
	Com. נפקדנר We were visited.
	FUTURE TENSE.
	Com אפקד I shall be visited.
	1. T. V
הפקדי	Mas תפקד Thou shalt be visited.
רפקדי הפקדי Fem	" T "
	Mas הפקד Thou shalt be visited.
	Mas דופקר Thou shalt be visited.  Mas פקר He shall be visited.  Com. בפקר We shall be visited.  Mas. Ye shall be visited.
Fem הפקד	Mas. הפקד Thou shalt be visited.  Mas. יפקד He shall be visited.  Com. יפקד We shall be visited.

### IMPERATIVE MOOD.

דפקדי	Mas הפקד	Be thou visited.
הפקדנה הפקדנה	Mas הפקדר	Be ye visited.

# INFINITIVE MOOD.

To be visited.

# PARTICIPLE BENONI, OR PRESENT.

לפקדה or נפקדת נפקדת	Mas נפקד Sing. ] Visited, or
נפקדות Fem.	Mas. בפקדים Plur. To be visited.

# PIHEL CONJUGATION COMPLETE.

# INDICATIVE MOOD.

### PAST TENSE.

	Mas פֿקַד He visited diligently.
פקדת פקדת	Mas מַקְּדָתְּ Thou visitedst diligently.
- 120	Com. פקדתי I visited diligently.
	Com פֿקדר They visited diligently.
פקדתן פקדתן	Mas. פקדתם Ye visited diligently.
	Com. פֿקדני We visited diligently.

### FUTURE TENSE.

- '	Com אפקד I shall visit diligently.
הפקדי הפקדי	Mas תפקד Thou shalt visit diligently.
הפקד	Mas יפקד He shall visit diligently.
	Com כפקד We shall visit diligently.
הפקדנה הפקדנה	Mas. הפקדה Ye shall visit diligently.
הפקדנה	Mas יפקדר They shall visit diligently.

### IMPERATIVE MOOD.

Fem. . . . . פֿקָדי Mas. . . פֿקּדי Visit thou diligently. Fem. . . . . פֿקּדיכדי Was. . . . Visit ye diligently.

# INFINITIVE MOOD.

To visit diligently.

# PARTICIPLE BENONI, OR PRESENT.

ו מפקדה or מפקדת. Fem.	Mas.	מפקד.	Sing.	
מפקדה or מפקדת. Fem	Mas.	מפקדים	Plur.	Visiting diligently.

# PUHAL CONJUGATION COMPLETE.

# INDICATIVE MOOD.

### PAST TENSE.

Fem פקדה	Mas 현 He was visited diligently.
פֿקַדָּת פֿקַדַתּ	Mas אַקראָם Thou wast visited diligently.
1 - 2	Com. פֿקדתי I was visited diligently.
	Com פֿקדר They were visited diligently
פקדתן Fem.	Mas. פַּקְדָהָם Ye were visited diligently.
	Com פֿקּדָנה We were visited diligently.

### FUTURE TENSE.

	Com אַפַקָּד I shall be visited diligently.
Fem	Mas הְּפַקְּד Thou shalt be visited diligently.
Fem	Mas יַלְקָדּי. He shall be visited diligently.
	Com בפקד We shall be visited diligently.
הפקדנה Fem.	Mas. מְּקְּדָרְּ Ye shall be visited diligently.
ותפקדנה Fem.	Mas יְמַקְּדֹרָ They shall be visited diligently.

# INFINITIVE MOOD.

To be visited diligently.

# PARTICIPLE BENONI, OR PRESENT.

Fem	פקדה	Mas פקד S	Sing.
Fem	פַּקְדוֹת	Mas פּקּדִים I	Sing.   Visited diligently.

# PARTICIPLE PAHUL, OR PASSIVE.

מפקדה or מפקדת .	Mas מפקד Sing.	*** **
במפקדות Fem.	Mas. מפקדים Plur.	Visited diligently.

# HIPHIL CONJUGATION COMPLETE.

### INDICATIVE MOOD.

### PAST TENSE.

הפקידה הפקידה	Mas וופקיד He
Fem הפקדת	Mas הפקדת Thou
	Mas הפקדת Thou Com
	They ס דופקידו They
Fem	
	Com א הפקדנו We

### FUTURE TENSE.

	ו אפקיד or אפקד I	
Fem	Mas. תפקיד or תפקד Thou	shall
Fem מפקד or תפקיד	Mas. יפקיד or יפקד He	
	Com. נפקיד or נפקד We	cause to
הפקדנה	Mas Ye	visit.
הפקדנה	Mas יפקידו They	t.
1	•	

# IMPERATIVE MOOD. .

Fem	Mas. הפקיד or הפקד	Cause thou to visit.
הפקדנה	Mas }	Cause ye to visit.

### INFINITIVE MOOD.

ס הפקיד or הפקיד To cause to visit.

# PARTICIPLE BENONI, OR PRESENT.

Fem.	מפקידה or מפקידת	מפָּקִיד or מפָּקִד מפּקִידים מפָקִידים	Sing. Causing
Fem.	מפקידות	מפקידים מפקידים	Plur. f to visit.

# HOPHAL CONJUGATION COMPLETE.

# INDICATIVE MOOD.

### PAST TENSE.

הפקרה	Mas דפקד He was
דפקדת דפקדת	Mas הפקרת Thou wast caused to visit,
16	Com. והפקדתי I was or,
01.000	Com הפקדה They were caused to be
דפקדתן הפקדתן	Mas. אפקרתם Ye were visited.
	Com דופקדנה We were

### FUTURE TENSE.

	Com אפקד I shall	
Fem	Com אפקד I shall Mas הפקד Thou shalt	be caused to
Fem	Mas יפקד He shall	visit,
	Com נפקד We shall	caused to be
הפקדנה	Mas אַפֿקדר Ye shall	visited.
הפקדנה הפקדנה	Mas יפקדר They shall	

### INFINITIVE MOOD.

הפקר To be caused to visit, or, to be caused to be visited.

# PARTICIPLE PAHUL, OR PASSIVE.

מפקדה or מפקדת. Fem.	Mas	ון .Sing מפקד	Caused to visit,
בפקדות דיי	Mas	Plur. }	or, caused to be visited.

# HITHPAHEL CONJUGATION COMPLETE. INDICATIVE MOOD.

### DIOILLIA MO

### PAST TENSE.

Fem התפקדת	Com התפקד He visited himself.
Fem התפקדת	Mas. התפקדת Thou visitedst thyself.
:	Com. התפקדתי I visited myself.
	Com. התפקדה They visited themselves.
Fem והתפקדתן	Mas. התפקדתם Ye visited yourselves.
	Com. התפקדנה We visited ourselves.
_	

### FUTURE TENSE.

	Com אמפקד I shall visit myself.
Fem התפקדי	Mas התפקד Thou shalt visit thyself.
הַתְפַקָּד Fem.	Mas יְתַפַּקְדּ He shall visit himself.
	Com נְתַפַּהֵד We shall visit ourselves.
התפקדנה Fem.	Mas תפקדה Ye shall visit yourselves.
התפקדנה Fem.	Mas יתפקדה. They shall visit themselves.

### IMPERATIVE MOOD.

התפקדי Fem.	Mas	התפקד.	Visit thou thyself.
התפקדנה Fem.	Mas	הַתְפַּקְדּרּ	Visit ye yourselves.

# INFINITIVE MOOD.

To visit one's self.

# PARTICIPLE BENONI, OR PRESENT.

ו מתפקדה or מתפקדת.	Mas מתפקד Sing. Visiting himself.
בתפקדות הוקפקדות	Mas. מְתְפַּקְדִים Plur. Visiting themselves.

### CHAPTER VII.

OF THE VARIOUS KINDS OF VERBS, WITH SOME PARTI-CULAR OBSERVATIONS UPON EACH.

IRREGULAR or IMPERFECT Verbs are those which consist of three radicals, of which any one may happen to be quiescent, omitted, or changed in declension.

```
whose first radical is . . . . א, as אבד He perished.

or . . . . . , as שלי He sat.

whose second radical is . . . , as שלי To arise.

or . . . . . , as אבד To consider.

whose third radical is . . . א, as אבד He found.

or . . . . . . . . א, as אבד He revealed.
```

Obs.—These are quiescent only in the letters אהוי ehevi.

These kinds of verbs are reckoned irregular; all the rest are regular.

# SECTION I .- Of regular Verbs.

Regular Verbs are formed like לָּמָד ; but אָלָהְיּ he took, is formed like לָּמָד, (Sect. VII.)

Section II .- Of Quiescents whose first Radical Letter is N.

- 1. In the first singular of the future of kalb the radical א is dropped, lest two alephs should come together; as אַבּר for אַבּר I shall utterly perish.
- 2. These five, אָבֶּך he perished, אָבָה he was willing, אָבֶּר he did eat, אָבֶר he said, אָבָר he baked, form the future of kal, thus:

As the irregularity is small, there is no paradigm given.

Section III .- Of Quiescents whose first Radical Letter is '.

The paradigm who he sat, exhibits the formation of these verbs, except in the following cases:

a The points are not exactly the same in all verbs, the vowels, which in the abstracts are put before the word, are in some verbs the alternative for the first vowel of the paradigm; those that stand after the words, for the latter.

b And also of Pihel, when preceded by Sheva.

c The grave conjugations are regular.

- 1. יְבֵלְ he was able, requires ז in the future of kal, as אוֹכֵל I shall be able, &c., and some in hiphil have instead of i.
- 2. If the last radical be y, the infinitive of kal has two patachs, as to know: if it be n, the two segols are contracted into tzere, as year to go out.
- 3. These four, יְדֵע he threw, יְדֵע he knew, איַ he argued, יְבַר he bound or chastened, in hithpahel change into , as התודה.

These nine (of which six have y for their next radicala) are formed like אַבָּל, (see Section VII.) וְצַלְ he left, יְצַרְ he bound, יְצַרְ he compassed about, יַצַרְ and יְצַרְ he placed, יְצַרְ he spread, אַבְי he poured, אַבְי he formed, אַב he burned.

Section IV.—Of Quiescents whose second Radical Letter is 7 or 7.

Of these קום to arise, is the paradigm; but,

- 1. Some of these in the grave conjugations double the first and third radicals, as אום to take, contain, makes בּלְכֵּל.
- 2. אם to die, in the preterite and benoni of kal makes אמת

a They are all the verbs which begin with and have I for the radical, except RI he went out.

- 3. שוֹם to be ashamed, in the future of kal has (-) under the preformants, like שֹבוֹי: as שוֹבוֹא, &c.
- 4. Quiescents in often omit the preformant הור in the imperative of hiphil, as בין consider, for הבין.
- 5. The י or in some verbs is not quiescent, but they are formed like אָלָמִד, as אָנֹשׁ he cried.

SECTION V .- Of Quiescents whose third Radical Letter is N.

The third sing. fem. sometimes ends in ה instead of ה, as מְצָאָה instead of מְצָאָה, and sometimes the א is omitted; in other respects, all these verbs are formed like מְצָא he found.

SECTION VI.—Of Quiescents whose third Radical Letter is 7.

In general they are formed like נְּלָה to reveal:

- 1. Some are formed like לְמֵדְ, i. e. neither lose nor change ה.
- 2. Some double the two first radicals in the grave conjugations; as ywyw, from myw he delighted.
- 3. אַדְה he bowed, and אַיָּה he was quiet, in some tenses change הַ into ן, as שָׁלַוְהִי I was quiet, הַּשְּׁהַחָוּר they bowed themselves.
- 4. Verbs that end in ,, generally lose it by apocope, when they are joined in the imperative of *Pihel*, *Hi*-

phil, or Hithpahel, with אָל, a particle of denying; or in any future with , conversivum futuri. (Vide Chap. IX. No. 4.)

On this account, sometimes the preceding vowel is excluded, as יַנְּצְעָשֵׁה and he made, for וְנִּצְעָהׁ; sometimes it is transposed to the first radical, as וְנִּבְּרָ he built, for and sometimes the preformants have (-), as וְנִּבְּרֶה he wept, for וְנִּבְּרָה.

Some in Hiphil have two segols, as וְנָּכֶּךְ he made fruitful, for וְנִּכְּרָ, if the first radical be a guttural, two patachs, as וְנִּעָלֶה he made to ascend, for וֹנִעְלֶה; or if the second be a guttural, a segol and patach, as תַּבְּהָה suffer not to be destroyed, for תַּבְּהָה.

היה he was, and היה he lived, with conversive and sometimes without it, form the future of kal, thus:

אָהי הָהי תּהְיי יְהי הְהי כְהי הַהִינּ יְהִינָ הַהייבה

Section VII.—Of Defectives whose first Radical is 3.

These are all formed like the paradigm שָׁלָבָּי he drew near, except, 1. Those which have ז for the second radical, which are formed like קוֹם, (Sect. IV.) as מוֹם he fled; 2. Those that have ז or y for the third radical, which have two patachs instead of two segols, in the infinitive of kal; as מַנְעָת to plant, from מַנְעָת to plant, from מַנְעָת to plant, from מַנְעָת

N.B.—יָתן he gave, makes the infinitive הָת, with an affix הת, as תתי to give me.

Section VIII.—Of Defectives whose second and third Radical are the same Letter.

Some of these in the grave conjugations double the two first radicals, as אָלֵל from לְּבֶל he rolled; all the rest are formed after the paradigm מַבֵּב he surrounded.

Section IX.—Of Defectives whose third Radical is I or n.

Section X.—Of Verbs which have two Defects or Irregularities.

Some verbs are doubly defective, viz., first, such as begin with  $\mathfrak{I}$ , and have the second and third radicals the same, as to wander. Secondly, such as begin with  $\mathfrak{I}$ , and end with  $\mathfrak{I}$  or  $\mathfrak{I}$ , as  $\mathfrak{I}$  to play upon a musical instrument,  $\mathfrak{I}$  to descend, &c.

compensating the defect by dagesh forte in these termi-The preterite of kal, therefore, runs thus, י בַּתַבוּ יבִתַתֵּן יבִתַתָּם יבַתְבוּ יבַתַתִּי יבַתַתּ יבַתַתָּ יבָתְבוּ יבַתַנוּ the infinitive of kal makes הַתָּה (for הַנֶּת); the imperative הֵנְכָה, fem. הִני, plur. הִנֹי, fem. הֵנִי; and the future of kal, יָּתָתן יִּתְּקוֹ יִּתְּקוֹ יִּתְּקוֹ יִּתְּקוֹ יִתְּן יִּתְן יִּתְן יִתְּן יִתְן the future, like the imperative, may also end in segol, as יָתֶן, תְּתֶן, אֶתֶן, &c., but the participles נְתוֹן and מוֹם are regular : the preterite יל הנו יל הישה הלתה הלתה הלחלה הלחלו of niphal makes לְתַּנֵן, לִּתְּעָן , the participle makes לָתְּנֵן, &c., but the rest of Niphal is regular, as infinitive and imperative הכתן, future אכתן, &c. This verb is not used in the other conjugations, except in a few instances in hophal, as יתן he shall be given.

# CHAPTER VIII.

OF AFFIXES TO VERBS.

Affixes to verbs signify the patient, i. e. the thing or person acted upon; except to an infinitive mood, which may signify either the agent or patient. Besides the affixes to nouns, there are some peculiar to verbs, as appears by the following Table:

SINGULAR.	PLURAL.	
יבי Me, a com.	לה Us, com.	
न Thee, m.	בם You, m.	
त्र Thee, f.	You, f.	
i or הוּ הוּה Him, b m.	ם or in Them,d m.	
п Her, c f.	7 Them, f.	

When these pronominal particles are affixed to verbs a change takes place in the vowel points, viz.

First.—Kamets of the first radical is changed into sheva; and pathach of the second radical into kamets, in the third person of the preterite and in the imperative and future; thus בַּלְּדָּ becomes בְּלָדָּ, as in the following Table:

a The accusative sing. of the first pers. 2, drops the 2 in verbs infinitive, and becomes 3.

<sup>°</sup> The feminine ¬ admits ⊃ paragogic, and is formed with kametz, as ¬⊃.

d The pronoun in poetical language is often changed into in.

פקדני		me.	פקדנה		us.
פקדה		thee, m.	פּקדכם	_	you, m.
פַקדָה	visited	thee, f.	פּקדכֶן	visited	you, f.
פקדה	He vi	her.	פקדם	He vi	them, m.
פקדהו	H	him.	פקדמו	Щ	them, m.
פּקדוֹ		him.	פַּקדָן		them, f.

Obs.—Before and and (-) continues unchanged.

Secondly.—Cholem of the future is changed into sheva, except before 7, and 3, where it is shortened into kamets-chateph; as in the following examples, from the shall visit, viz.—

יפקדני		me.	יפקדנה		her.
יפקדף		thee, m.	יפקדנו		us.
יפקדה	ب	thee, f.	יפקדכם	visit	you, m.
יפקדו	visit	him.	יפקדכן	shall v	you, f.
יפקדהו	shall	him.	יפקדם	He sh	them, m.
יפקדפר	He	him.	יפקדמו	H	them, m.
יפקדה יפקדה		her.	יפקדן		them, f.
יפקדה		her.	'··: : · ]		
TWEET					

Obs.—תְּפָקדׁ, מִתְּפְקדׁ, and כְּפְקדׁ are suffixed in the same manner as the third person sing. יְפָקדׁ, but when the final vowel is (-) as אֶלְבַּשׁׁ, it is lengthened into (ד) as אֵלְבַשְּׁלַהְ I will clothe her, &c.

Thirdly.—The infinitive פְּקוֹך pekod, shortens cholem into kamets-chateph, and then transposes the

vowels, by which it becomes אָלָדְ pokd, as in the following examples, viz.

פקדי		me.		[ פקדה		her.
פַּקהַני	To visit	me.		פקדנה		her.
פקדה		thee, m.	פַּקְדֵּנוּ פַּקְדָּכֶם פַּקְדָּכֶן		us.	
פַּקְרֵה		thee, f.		פקדכם	To visit	you, m.
פַקרוֹ		him.		פקדכן		you, f.
פקרחו		him.		פקדם		them, m.
פקדפר		him.	7	פַּקְדָּמוֹ		them, m.
פַּקְרָּהּ	<u>.</u>	her.		פַקדָן.		them, f.

Obs.—Though פַּקְרֵי pokdi, may signify either the agent or the object of the action, as my visiting, or to visit me, yet the latter is more frequently expressed by פַּקְרֵי the same may be observed of אָבָּי his visiting, or to visit him, but the latter is more frequently expressed by פַּקְרֵין The same may be observed of the feminine forms; but all the other examples having no second forms, admit of both translations.

FOURTHLY.—The participles take the suffixes in the same manner as nouns, as from לוֹקָל visiting, comes one visiting me, or my visitor, &c.

Many other, though less frequent changes, are made in verbs on account of affixes, and they are joined to different tenses by different vowels, as may be seen in the example at the end of the paradigms.

# CHAPTER IX.

# OF THE PREFIXES משֶׁה וָכָלֵב.

1. Mem, אב, prefixed to nouns, signifies מני from, out of, as מבית from a house, מקרם from the east, out of the depths. It is prefixed by chirek with dagesh, except before א, ה, ה, and ארני from the Lord.

When ב is prefixed to a noun following an adjective, it has the comparative sense, בַּתְוֹּלְ מִדְּבַשׁ sweeter than honey.

- 2. w is the substitute for the relative אַשָּׁר who, which, that, and is mostly prefixed by segol and dagesh, as שׁנִּט which also, שׁנִע which they did.
- 3. ה is the Hebrew article emphatic to nouns, as הַשָּׁבְיּם the king, and is prefixed by patach and dagesh.

Before a participle it has the sense of אַשֶּׁרְ who, which, that, as הַלְּכִים he that learneth, הַלְּכִים they that walk.

Before א, ה, ה, ע, and א, it is prefixed by kametz, as הָא the man, הָרְשָׁעִים the wicked; unless kametz

follows it, and then it is prefixed by segol, as הֶּחֶכֶּם the wise man.

The interrogative הוֹ is prefixed by (-:), as אַ הַ is it?

If the first letter of the word is a guttural with kametz,

הוֹ takes (-:), as הַאָּהָ has he failed? If the guttural
has any other vowel than (-:), or if the first vowel is
(-:), the הוֹ takes (-:), as הַהָּה they? If any of the letters
הוֹל are inserted after it, the interrogative הוֹ is prefixed,
like the emphatic by, (-) and dagesh: as בּלֹב a son, בְּבֹר to a son?

4. I may be translated and, but, notwithstanding, or, even so, seeing that.

ין is regularly prefixed by (:), as יְבֶּרֶבְ and a way; if a labial (בּוּבִיבְ) or sheva follows, by shurek, as מוֹ and a seat; if a pause, by (י), as יְבֶּרֶבְ, especially when it joins two words of nearly the same signification, as wַבִי וְרָשׁ afflicted and poor.

n sometimes changes the preterite, as to its signification, into the future, and is called conversivum preteriti.<sup>a</sup> n conv. pret. is prefixed as the conjunction, but

<sup>&</sup>lt;sup>2</sup> On the conversive power of vau the following Rules have been given.

Rule I.—7 prefixed to future tenses, converts them to perfect tenses; and when prefixed to verbs in the perfect tense, it regularly converts them to the future tense.

RULE II.—When is prefixed to a verb, which immediately

may often be distinguished from it by its throwing the accent to the last syllable, as לְבֵוּהְ thou hast learned, thou wilt learn, or, and thou wilt learn.a

ן sometimes changes the future in signification, into a preterite; it is thence called conversivum futuri, and is prefixed by patach and dagesh, as אַלְבּוֹרְ he will learn, וּפִּלְבּוֹרְ he learned.

follows another verb of the same tense, without a prefixed, and in the same sentence, the, in that case, is merely conjunctive.

RULE III.—A prefixed I does not affect or convert any verb in the imperative mood. 2. Nor any verb, or verbs, in the future tense, which follow an imperative mood in the same sentence.

3. But to perfect tenses the prefixed I is conversive without hindrance from the preceding imperative mood.

Rule IV.—After an interrogation either of the emphatical המה or of the interrogatory relative מה הם, the prefixed ז doth not influence any verb or verbs of the future tense, or the present tense; but in perfect tenses, the ז is regularly conversive, and is not influenced by a preceding interrogation.

RULE V.—If a future tense, put for a preterperfect tense, with prefixed, precede a *preter* tense, having also a prefixed, the in the latter is merely copulative.—See three Tracts on the Syntax, &c., of the Hebrew Tongue, by G. Sharpe, Esq.

- <sup>a</sup> The vau conversive is sometimes also a copulative, sometimes only conversive.
- b The particle א then, before a future, has often a conversive use, as אז ידבר then he spake.

N.B .- 1 conversivum fut, often changes the long vowel of the

The following canon on vau conversive is laid down by Philip Gell, A.M., in his Observations on the Idiom of the Hebrew Language:—

"When two or more verbs are connected in Hebrew, the governing or leading verb expresses the absolute and general time to be understood throughout the series; and the subordinate verbs are, in this respect, elliptical; that is, they have the temporal power of the governing verb, by ideal communication implied in them, but relative time, or some other additional meaning, is generally expressed by their own proper power; and sometimes the modal or personal power of a governing verb is also understood in them."

To illustrate what has been said by an example. In the beginning of the first chapter of Genesis, the first verb with he created, is the governing verb of the major series, the time of which is to be understood to all the subordinates of the major series of the narration, throughout the chapter; which, as the governing verb is in the past tense, must be all translated in the same tense: the verb קוֹתָה, therefore, having no proper tense of its own, as being a subordinate preterite, receives its tense from אַבָּר, and must be translated was;

last syllable into a short one, as רְּלְשֵׁב for הַ he made to return, for בְּיָשׁב for בְּיִשְׁב he arose.

the dependence being pointed out by a vau prefixed to The next subordinate verb, was, is not expressed, but understood after וְהוֹשׁן, and derives its past signification from היתה, already mentioned. From this non-expressed verb the tense passes on to the next subordinate, viz.—מְרָחֶפֶּת, which is a subordinate present, and must be translated, (was,) causing a motion: from this the next subordinate, viz. - and he said, which is a subordinate future, receives the past tense of the governing verb; but indicates, by its own future sign, that the saying, though past, was subsequent to the time expressed by מרחבת. Here the series suffers an interruption, from the speech והי אוֹך let there be light; the verb of which has no connexion either with those preceding, or those following. The series is resumed with the next verb ויהן, a subordinate future, indicating an event subsequent to that of the verb next preceding in the same series, viz.—to אָבֶּר; from which also it receives the governing past tense, and, consequently, is to be translated, and there was. The narration then proceeds with the subordinate futures ויברל ,ויכר, &c., each indicating successive subsequency, which might be expressed by the word then: thus, and then God saw, and then God divided, &c.

This example, besides illustrating the principle,

shows, that an intervening speech or sentence, though it may interrupt, does yet by no means destroy the connexion of a series of narration; and of consequence, that a verb, with vau prefixed, following in the narration after the intervening speech or sentence, receives a communicated temporal power from a verb in the narration preceding the speech or sentence, as if it had never been interrupted.<sup>2</sup>

- 5. ס or אַבְּ signifies as, like, according to, about, and is prefixed by sheva; בְּמִשֶׁל as a ruler, בְּמִשֶּׁל like Moses, בַּלְבִּי according to my heart.
- 6. א is rendered to, unto, in, of, for, &c., and is prefixed by sheva, as לְּיִשֶּׁרְ אֵיל to Israel, לְיִישֶׁרְ to, of, for, the king. If the word be a monosyllable, or if the two next syllables be of equal quantity, it is prefixed by kametz, as לְיֵים to a people, הַבְּבַּטִּה in hope.
- 7. ב prefixed to nouns signifies in, by, with, on, upon, among, &c., as בַּבִּיתוֹ in his house, בַּנָשִׁים in, on, upon the earth, בַּנַשִּים among women.
- 8. The letters פּלב exclude ה emphatic, and take its points, as אָנְם chaff, יְבָּםוֹץ, for יְבָּה like chaff, שׁיִה, for בָּהְאִישׁ like that man.
  - 9. The letters וכלב before אֱלהִים God, have (");

<sup>&</sup>lt;sup>a</sup> Jones' Heb. Gram. Sect. 149.

before יְהְיָׁה Jehovah, and אֲדְנָי Lord, they have (-); and the first letters of these words, for the most part, lose their proper vowels, as ניהוָה ,וֹאדֹנִי ,וֹאלֹהִים, &c.

N.B.—The letters בכלם are prefixed to verbs infinitive, when they form the Hebrew gerunds, as אָמָדְי when I have learned, Ps. cxix. 7, שִּׁשְׁמַעְ (ab audiendo) from hearing, &c.

## CHAPTER X.

### OF THE CHANGE OF VOWELS.

I. The vowels are often changed when a word increases at the end.

In this case the vowels of the ultimate and penultimate syllables are commonly exchanged for shorter. The following are general rules; the exceptions, though many, are too trifling to be mentioned.

- (ד) ultimate, in regimen and before the grave affixes, is changed into (-), as תּוֹרָה ; רָבַר יִהוָה from תּוֹרָתִבֶּם.

- 2. (··) penultimate, in every increase and regimen, is contracted into (:), as מַלְבִּים from מַלְבִּים a circuit.
- (·) ultimate, in every increase, is changed into (:), as לְּמֵּדְים from לְּמֵדְים learning; in regimen into (-).a
- 3. i penultimate, followed by (-) or (-), is sometimes changed to (:), but commonly into (-) chateph, as being of a similar sound, as אוֹנ thy ear, from אוֹנ thy ear, from

in nouns before the grave affixes, unless a sheva follows, when it becomes kametz-chateph.

4. (-) penultimate, if another patach follows, is in every increase changed into sheva, as אַעָרים a gate, pl.

5. Segol *penultimate*, in every increase, passes into sheva, as פַּלְגִים *a river*, פּלָגִים.

Segol ultimate, in forming the dual or plural number is changed into kametz, as פּלְנִים; on account of

a It is not changed in monosyllables, or after (7) or (:).

an affix or a local אָרְצִי and אַרְצִי and אַרְצִי from אַרְצִי. (See the next rule.)

- 11. Some alterations of the points are occasioned by simple or compound sheva.
- 1. If two shevas should come together in the beginning, or after a complete syllable in the middle of a word, the former is changed into patach, segol, or chirek. (See ארצי in the last rule.)

N.B.—A consonant and long vowel, or a short vowel between two consonants, the latter of which has a dagesh or sheva, make a complete syllable.

- 2. In those cases in which other letters would have a simple sheva, the gutturals take a compound one.
- 3. A compound sheva generally causes the preceding letter to have that vowel with which it is compounded: for instance, chateph-patach gives the preceding a patach; chateph-segol, gives a segol; and chateph-kametz, a kametz.
- 4. Sometimes a compound sheva, in this case, loses the vowel, and becomes a simple sheva.

Thus, הְגָה he meditated, in third sing. m. fut. kal, regularly makes יְהֶגֶה; but by rule second יְהֶגֶה, by rule third יְהֶגֶה, and by rule fourth יֶהֶגֶה.

5. If a simple sheva follows a compound, the compound either drops the sheva, or the vowel with which

it is compounded, as מַעֲשֶׁה thy work, from מָּצְשֶׂה, and מָהַפָּכוּ for כָּהַפָּכוּ from נָהַפָּכוּ he was turned.

- 6. The gutturals will not allow chateph-patach before them, but change it into patach.
- III. The points are altered on account of the gutturals.

As the gutturals and איי will not admit dagesh, they compensate the want of it by changing the preceding vowel into a long one: patach into kametz, chirek or segol into tzere, and kibbutz or kametz-chateph into א or אָ מִהְמוֹן from a multitude, for מִּהְמוֹן . This compensation is sometimes omitted.

- IV. The accents cause some alterations in the points.
- 1. לְּךָ, אָבָ, &c., become לְּדָ, לֶּדְ, &c., on account of the pauses, silluk, athnac, &c.
- 2. The pauses change a short vowel into a long one, or one long vowel for another of a fuller sound, as אַתְּפַלֶּלְ for אָתְפַלֶּלְ, Ps. v. 3.
  - 3. Sometimes the other accents do the same.
- v. Maccaph

Commonly changes a long vowel of the former word into its correspondent short one: kametz into patach, tzere into chirek, i or i into kibbutz or kametz-chateph.

# VI. To improve the sound,

A long vowel is sometimes changed into a short one, a short into a long one, and one long or short for another.

# CHAPTER XI.

## OF IRREGULARITIES IN SYNTAX.

- 1. Nouns that signify dominion, and particularly the names of God, though plural, may be put in apposition with singular substantives, as הָאָרֶי הָאָרֶי the man, the lords (lord) of the land; or they may be joined to a singular adjective, as אַרֹנִים קּשֶּׁה a cruel lords (lord).
- 2. Numerals from one to ten of the singular number, frequently take plural substantives, thus אֶלֶהְ אַנְשִׁים a thousand men; other numerals, even when plural, take singular nouns, as עשׁרִים שׁנַה twenty years. a

The cardinals, from three to ten, which have a

a Most numeral adjectives may be placed before or after their substantives: but in all other cases the substantive stands before the adjective. If the adjective precedes the substantive, there is an ellipsis of the verb to be; as מוֹבֶה הַכְּמֵה good (is) wisdom, i. e. wisdom is good; אוֹל הוֹ מִנְהַוֹּה וֹל this (is) rest.

masculine termination, are used to feminine nouns, and the contrary, as שֵׁלְשֵׁ three years, שֵׁלְשָׁה יָבִים three days.

- 3. When two substantives are in regimen, the adjective or the verb which in sense belongs to one, sometimes agrees with the other in number and gender, as מָשֶׁת גבֹרִים חַתִּים the bow of the mighty men are broken; קֹמֶי אָחִיךְ צוֹעֵקִים the voice of thy brother's bloods do cry.
- 4. An adjective singular joined to a plural substantive, a verb singular to a nominative plural, or a verb plural to a nominative singular, has a distributive signification, as אָיָרָ בְּיִינְיִלְּיִ thy judgments are right, i. e. each of them is right.
- 5. Sometimes a nominative feminine has a masculine verb, which is thought to express excellency; and a masculine noun, a feminine verb, to express the contrary, as אַשִּׁיתוֹן תוֹעֵבָה ye (fem. though spoken of men) have done abomination. Ezek. xxxiii. 26.
- 6. The pronouns are often redundant. Sometimes both the separable pronoun and the affix are used for the same person; thus, Numbers xiv. 32. פֿגרֵיכֶם אַתֶּם your carcasses you, &c. Sometimes the relative and personal pronoun; thus לַּקְרוֹשֵׁים אַשֶּׁר בַּאָרֶץ הַכָּה to the saints that are in the earth, they, &c., in Psalm xvi. 3.

# CHAPTER XII.

### OF FINDING THE ROOT.

An accurate acquaintance with the formation of nouns and verbs, will generally discover the root.—
The chief difficulty is in regard to nouns, which are not ranged in the Lexicon in their places, according to the alphabet, as Latin and Greek nouns commonly are, but under their several roots.

The following remarks may be useful:-

- 1. If when the prefixes, affixes, heemantic, and paragogic letters, signs of the gender, number, &c., are rejected, three letters remain, they commonly contain the root.
- 2. If only two letters remain, the root is some kind of defective verb, and may be found by prefixing or or, inserting or or, doubling the last letter, or adding to the end.

In many cases it is not easy to see which of these methods is to be taken; and till a person has some good acquaintance with the language, he may be forced to try several of them; yet the following observations will in many cases assist him:—

If a noun begins with a heemantic letter, and the first radical has a dagesh, its root commonly begins with , as מָּבֶה a bed, from בָּבֶּה; sometimes with , (because some of these are like the others. See Chap. VII. Sect. 3, No. 4.) as מַצְבֵה a statue, from יַצֵּיב.

The roots of most of the nouns which begin with in or in begin with in a law, from יְרָה, and a seat, from יִשֶׁב, a seat, from יִשֶּׁב.

Many nouns which have a long vowel under the first radical letter, spring from verbs whose second radical is ן or י, or whose third is ¬, especially if the long vowel continues, though some addition is made to the word, as אַבְּה, from אַבְּה, But nouns which have a short vowel under the first radical, or upon having any addition at the end, admit dagesh in the second radical, commonly have for their root a verb which doubles the second radical, as בַּמַב a circuit, from בַּמַב a discourse, from מַלֵּה to articulate. But אַבּה, מַבּר, (יַבַּא &c.) comes from אַבָּה, not אַבַּה, not אַבַּה, not אַבּה.

Nouns which end in י or ין are commonly derived from verbs that end in ה, as הוון a vision, from הָּוָּהָ ; הָּנָהָה fruit, from בּרַה.a

N.B.—When words of this form admit affixes, they are commonly changed; thus, אול פֿרָיל his fruit.

- 3. Sometimes only one radical letter remains; the root of such will commonly be found by putting > to the beginning, and אַ to the end, as מַשׁה thy rod, from כַּשְׁה.
- 4. In the investigation of the roots, the chief difficulty arises from the manner in which the words are placed in our Hebrew Lexicons; for, these do not contain the nouns and other parts of speech in alphabetic order, but the Roots or primitive words only, which are printed in large characters; and to each of the roots they subjoin its derivatives in small characters; so that the student must first find the root before he can discover the meaning of the word derived from it: to be enabled to do so, he should be well acquainted with the principles of his grammar—particularly the formation of the verbs, both regular and irregular. He should also be careful to distinguish the servile letters from the radical, and such serviles as are sometimes radical. from those that are not so: for this purpose Buxtorf has made the following observations:-

The four servile letters are always radical in the middle or end of words, but may, or may not, be so in the beginning.

The four servile מְלֶכֶה are usually radical in the middle, but may, or may not be so in the beginning or end.

The remaining three may be radical or servile either in the beginning, middle, or end.

These three technical words, Shabhal, Menocha, Tavi, comprehend the eleven servile letters, usually distinguished, for memory's sake, by the words Ethan, Mosche, Ve-Chaleb.

# Explanation of the following Tables.

Tables II. and III. show the cases of nouns at large, with or without the pronominal affixes, and are

now first arranged in order and manner similar to the conjugations of the verbs. (See Chap. IX. of the Grammar.)

Tables IV. V. VI. delineate the cases, &c. of the pronouns and some particles, after the same method as in Tables II. and III., and sufficiently explain themselves.

N.B.—1. It may be a very profitable exercise for the learner, frequently to read over and translate into English or Latin the columns in the following Tables and Paradigms, and an exchange of the noun or verb will afford agreeable variety in the exercise.

2. In parsing a verb, first consider what conjugation, tense, and person it is, and what kind of verb; form the proper paradigm into that conjugation, tense, and person, as above; then change the radicals of the paradigm into those of the verb in question. For instance, אַרְהַלָּבְּיִ is first sing. of fut. hithpahel, from הַלַּבְּיּר which forms its future tenses thus:—

אֶלְמוֹד אֶלְמֵד אָלַמֵּד אַלְמֵּד אָלְמִד אָלְמֵד אָרְלַמֵּד

Then, changing the radicals, it becomes אֶרְהַלֵּךְ the word sought for.

TABLE I.—FORMS OF HEBREW NOUNS.

Radical.	다. 년 : 년 : 년 : 년 : 년 : 년 : 년 : 년 : 년 : 년	סַּוּף סַפַּּה סַוּפָּה סַוּפָּה סַפּּיּה סַפּיּי סַפּיּי סַפּיי סַפּיי סַפּיי סַפּיי סַפּיי סַפּיי סַפּיי סַפּיר
I.	ספר ספר ספר ספר ספר ספר ספר ספר	ο σε π ο σε σ ε σ ε σ ε σ ε σ ε σ ε σ ε σ ε σ ε
II.	ספרה ספירה ספירה ספירה ספירה ספירה יייי	والى       تابى
III.	ספרת ספרת ספורת ספרת ספרת ספרת ספרת ספרת	ָסָבְּ בַּ יִייָּיִי פְּבַּר יִיִּיִּיִּ בְּּסְבַּר יִיְסְפַּר יִיְסְפַּר
IV.	58 - F. C.	נסקר - ייי ייי ייי ייי ייי ייי ייי ייי ייי י
V.	X O W L L L L X O W L L L X O W L L L X O W L L L X O W L L L X O W L X O W L	XO8 F XO8 F XO8 F XO8 F XO8 F XO8 F XO8 F XO8 F
VI.	### ##################################	מסר מספר מספר מוסף מוספר מוספר מוספר
VII.	60 6 7 7 7 6 7 6 7 6 7 6 7 6 7 6 7 6 7 6	בסק היים היים היים היים היים היים היים היי

Note,—The words in this page are not all significant, but are set down in order to show the various inflections of which one susceptible.

# Table II.—Cases of Nouns. MASCULINE SINGULAR.

Case.	A book, absolute. Book of, regimen.	My book, com. Thy book, mas.	Thy book, fem. His book.	Her book.	Our book, com. Your book, mas.	Your book, fem.	Their book, mas. Their book, fem.	The book, emph. The book, relat.
Kal.	ר סיי פיי סיי סיי	  	ָבְּי. ספּי: ירָ	ספרה ספרה	ספרנו: ספרעם	ספרע <b>ר</b>	ספייר ספייר	בספר ביי: מידיםפר מידיייי
Beth.	# C C C C C C C C C C C C C C C C C C C	#09r* #09r# #09r#	ייייייייייייייייייייייייייייייייייייי	בספרה בספרה	400 - C	בספרנו	בספרם בספרן בספרן	בהספר בהספר יי ביי:
Caph.	er c er c er c er c er c	608r. 608. F	وتور <b>ا:</b> د : : : : . د ت : : .	로 다 다	400 - C	בספרכן	בספרם בספיירר בי ספיירי	בהספר ישבספר ייייי
Lamed.	לספר ייי לספר לספר	לספרי לספרד לספרד	לספר <b>ו</b> לספרי	לספרה	לספרנו יייי לספרכם לספרבם	לספרען ייייייי	לספרן לספרן לספרן	להספר יייי שלספר
Mem.	מספר	מספרי מספרוד מספרוד	מספרף יייי מספרי	מספרה	מספרנגי יייי מספרעם	מספרכן	מספרם מספרן	מהספר ישמספר ייייייי

# MASCULINE PLURAL.

-		
Books, absolute. Books of, regimen.	My books, com.  Thy books, mas.  Thy books, fem.  His books.  Our books, com.  Your books, mas.  Their books, fem.  The books, mas.	The books, relat.
ביי מייי ספר: ספר:	ספרי (דַ מַפְרִינָרְ מַיְרִינְיִי מְיִרְיִרְ מַיִּרִייִרְ מַיִּרִייִי מַפְרִינָרָ מַיְרִייִי מַפְרִינָרָ מַיִּי מַפְרִינָרָ מַיִּרִייִי מַפְרִינָרָ מַיִּייִי מַפְרִינָרָ מַיִּייִי מַפְרִינָרָ מַיִּייִי מַפְרִינָי מַפְרִינִי מַפְרִינְ מַפְרִינְ מַפְרִינְ מַפְרִינְ מַפְרִינְ מַפְרִינִי מַפְרִינְ מַפְרִינְ מַפְרִינְ מַבְּרִינְ מַבְּיִינְ מַבְּיבְּיבְּיבְּיבְּיבְּיבְּיבְּיבְּיבְּי	- ::.
E021. E0201. E0001.	בספריה בספריה בספריה בספרים בספרים בספרים בספרים בספרים בספרים בספרים	:-::: 
602r.c		ייייי שנספרים ייייי
לספרי י:•י לספרי י:•:	לספרי לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד לספריד	שלספרים " בידי
م م ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا	מספרי מספריוד מספרינה מספרינה מספרינה מספרינה מספרינה מספרינה מספרינה מספרינה מספרינה מספרינה	שמספרים י יייי

# TABLE III.—CASES OF NOUNS. FEMININE SINGULAR.

Case.	A law, absolute.	Law of, regimen.	My law, com.	Thy law, mas.	Thy law, fem.	His law.	Her law.	Our law, com.	Your law, mas.	Your law, fem.	Their law, mas.	Their law, fem.	The law, emph.	The law, relat.
Kal.	הנידה	הוירת	הוניהי	व्याप्य	न्तर्म ।	הורתו	הורתה	מוררתנוי	הורריכם	הנירת <u>כן</u>		E	המורה	שֶׁהמוֹרָה "בַּבְּ
Beth.	בתירה	בתורת	בתירתי	פהירהד	בתורתו	בתירתו	בתורהה	בתירתנה	בתירהכם	בתירתכו	בתורתם	בהורתו	בהתירה	شِّدِمَارِ بِر
Caph.	פתורה	פהורה	פתורהי	פתורתד	وتداريه	وتمزتما	פתורתה	פתורתנו	פתורתכם	وسأسحر	פתורתם	פתורתו	פהתירה	थंडलर्गा
Lamed.	להורה	להורת	להורתי	לתירתפ	להירתה	להורהי	לתורתה	לתירתנו	לתורתכם	לתורתבו	לתורתם	להורתו	להמורה	شِولُمرُدِ ال
Mem.	מהורה	מהורה	מְתּוֹרְתִי	מתורהד	वलांत्यम	عمارين	מהורהה	מהירתני	מהורתכם	طِهَادِبَرِدٍ	מהורתם	מיהורתן	عتسائس	भूबर्काटन इ.स.च्

# FEMININE PLURAL.

Laws, absolute. Laws of, regimen.	My laws, com. Thy laws, mas. Thy laws, fem. His laws. Her laws. Our laws, com. Your laws, fem. Their laws, fem. The laws, emph. The laws, relat.
מורות מודות	מלרוֹתֵיף מלרוֹתֵיף מלרוֹתֵיף מלרוֹתֵיף מלרוֹתֵיה מלרוֹתֵיה מלרוֹתֵיה מלרוֹתֵיה מלרוֹתֵיה מלרוֹתֵיה מלרוֹתִיה מלרוֹתִיה
בתורות בתורות	בתורות,
פתירות פתירות	בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות. בתורות.
להורות לחורות	לְהוֹרוֹהֵיהְ לְהוֹרוֹהֵיהְ לְהוֹרוֹהֵיהְ לְהוֹרוֹהֵיהִ לְהוֹרוֹהֵיהֵ לְהוֹרוֹהֵיהֵ לְהוֹרוֹהֵיהֵ לְהוֹרוֹהֵיהֶ לְהוֹרוֹהִיהֶ
چھانרות چھانרות	מִמּוֹרוֹתֵיהְ מִמּוֹרוֹתֵיהְ מִמּוֹרוֹתֵיהָ מִמּוֹרוֹתִינְ מִמּוֹרוֹתִינֶּ מִמּוֹרוֹתִינֶּ מִמּוֹרוֹתִינֶן מִמּוֹרוֹתִיהֶן

Table IV.—Pronouns, with their Cases and Prepositions.

Case.	PRONOUN.	Me, com.	Thee, mas.	Thee, fem.	Him.	Her.	Us, com.	You, mas.	You, fem.	Them, mas.	Them, fem.
	Ć.	zic.	がに下					XLCCO XLCCO	XILUT STEET	がたロボ	xic.
Forms in Kal.	Ž:	Ϋ́C.	X.C.F.	N.C.F.	X.C.	X.L.E.	אָרנוּ	が に い に い に い に い に 。 :	אַרטָר גירטָר	zcu.	, <u>r</u> ,
1	Z:	ZE.	ZEF.	XET:	ZE'C	ZEE.	ZCIE.	XEVI XEVI	-XEUL	ZEII	Z.
Beth.	ਵਹਾਂ :	घे	<u>타</u>	는 년 -	```	U.	년 년	は に に に に に に に に に に に に に に に に に に に	は に ド	ALTO A	E:
Caph.	ومار :	وَعارُدْ	وطزا	במין:	במודוו	وهزير	وحائد	במרכם -	وطائرا	כמיהם:	وطرنبر :
Lamed.	र्वा.	÷.	ずって	· 두,	÷	년,	र्दे	년:	<del>رٽ</del> بــِـ	七二 七二	£;
Mem.	ਹ-	दांबाहर.	तब्राम	राबा:	चळाहर	त्वहार	द्यवहर		ממכן	מבם	E.
Shin.	ئ <del>ى</del> ر ئ	ثير أر	चरेम	धर्म	تعطر	धर्म	थ्यदेवः	שלכם	شردر	שלהם	खर्मा इ.स.च्

LABLE V .- PRONOUNS DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE.

Cases.	This, mas.	This, fem.	That, mas.	That, fem.	These, com.	These, com.	Those, mas.	Those, fem.	What?	What.	What.	Who? whom?	Which, that.
Kal,	£:	元に	艺艺	ž.	XV.	Z:	P	Ë:	מי	בּ	מ	. ប៉	Zar.
He.	Ë	LEZC	にに変	にたえ	LNCL	LXV.	בבי:	E					
Beth.	ĬĘ.	月龙口			UNICE UNICE	LXV.	ELEGIC F::+	NESE.	U T	N I	년 <b>전</b> 다.	במי	ਜ <b>ਨ</b> ਜਨਾ
Caph.	ŭ;	UZZC.			UNICE L	UNC'E	U :	U.F.	<b>EAT</b>	עמדי	UNIT.	ਦਹਾਂ.	<b>でが</b> 知し 
Lamed.	ただ	7.2.C		1	たがた	<b>でながた</b>	くに留い	להנה	<b>大郎に</b>	למה למה	למה	למי. ייי	רָאָשֶׁרְ
Mem.	ŭ:	מיאר			CNCL	מאלר מאלר	מהמה	מבשב	<b>च्या</b>	ਹਕਸ ਹ:+	18r	दार्ख,	מאשר ::::
Shin.	a: E	Jar.	: A L : X	· 治 上 发		L	. a	3.5	שלמדו -	भूत्वा. : + -	שלפור	שלםי יייי	

Table VI.—Examples of Governing Particles.

		Me.	Thee, mas.	Him.	Her.	Us.	You, mas.	You, fem.	Them, mas.	Them, fem.
Unto.	Z.	X.C.	الله الله الله الله الله الله الله الله	X C	۲. ۲۰ × ۲۰۰ × ۲۰۰۰ × ۲۰۰ × ۲۰۰ × ۲۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰ × ۲۰۰۰	<b>ぶ</b> だら	がたがい	がない。	X L	Y.E.
Upon. Between. With. U	Ž:	NE'.	X . X	ZE	ZEE.	ZCT.	スピハロ	אהטר	Z C D	Z:
Between.	<u>ج</u>	ኒ ከ	الله الله الله الله الله الله الله الله	រៈ `ឯ រៈ   មៈ	4. VE	ਜਪ੍ਰਾਹਮ : :	は、た、た は、た、た。	בינינר בינינד	עינידם בינייי	40. F.
Upon.	Y.	עלי	ながに	よ は な は な は な に し い し い り い り い り い り い り い り い り い り い	עליה	עלינוי	עליעם	שלינו	עלידם	\$: \$:
With.	a.	वर्ष.	A. F.	A A A	AGE.	अवार-	2000	प्रवर्ग.	200	A. A.
Before.	قرطور. . : .	र्वटर	לפניד לפניד לפניד	בייר. לפער	לפנידי	र् <b>वट</b> ्ट	לפניכם	לפניכן	לפנידם	לפניהן
After.	Z.	NEC,	XIII.	ZEL.	ZEL'E	ZLC.C.	ZLL,CD	XEL.UL	XLCTD	NEC'E

a Formed from D'13, facies; hence D'125, and in reg. 'gt, ad conspectum, coram.

TABLE VII.—OF THE HEBREW NUMBERS.

	,	One.	Two.	Three.	Four.	Five.	Six.	Seven.	Eight.	Nine.	Ten.
AL.	Masculine.	Z C	שנים	いった。	Z F F A F	Ldar	a a L	שתאר	שמנה	に知るに	29. L
CARDINAL.	Feminine.	Z C	<b>BEC</b>	er'e	Z F F F	La:a	្នុងង	מתא	שמנה	r.aa	a:
	Constructive.	X L L X L L	שני שהי	שלשה שלש	X L HAL	המשה המש		שרמר שרמ		השער	משני.
		First.	Second.	Third.	Fourth.	Fifth.	Sixth.	Seventh.	Eighth.	Ninth.	Tenth.
ORDINAL.	Masculine.	เพื่อเร	,ar.	שלישי	רעישי	דמישי	Taga,	שהימי	שמיני	השימי	ָהָאָרי. גשָּירי
	Feminine.	เพื่อใน เพื่อใน	שנירו	שלישית	רעימירי	רמישיר	שייר	שנימיר	שמיניה	השיעירו	משירית:

TABLE VIII.—HEBREW NUMERALS—(Continued.)

		Ten.	Twenty.	Thirty.	Forty.	Fifty.	Sixty.	Seventy.	Eighty.	Ninety.	Hundred.	Thousand.	Two thousand.	Thousands.
mercaea.)	Common.	אַמּיַר	עשורים	<b>3</b> 4,0,0	Z CHAO	רמשים		שנאים	שמנים	השעים	OZ.	Z. Z.	X Caro	אלינים אלינים
OMERALS—		Eleven.	Twelve.	Thirteen.	Fourteen.	Fifteen.	Sixteen.	Seventeen.	Eighteen.	Nineteen.	Twenty-one	Twenty-two.	Twenty-three.	
AND THE TREBUEN TO MENALS—(Controlled)	Masculine.			שלשה עשר	-									
777	nine.		, 30 c. 0	1		Eq.		And 	ئىمۈرىـ 	E SE	Z C			
	Feminine.	4.00 E	agir:	שבר ב השבר ב	משורד.	שורר ה:::	עשורד יייי:	Walt.	שטורד יייייי	שלרד היי:	רששרים	רשטרים ביייייי	רצשרים	

TABLE IX.—PARADIGM OF THE SUBSTANTIVE VERB 777 to be.

-	PRONOUN.	XX I.  XX Thou.  XX Thou.  XX Thou.  XX X You.  YX X You.  YX You.  They.
Verb ATT to be.	PRÆT.	בייר בייר בייר בייר בייר בייר בייר בייר
Verb 7	FUT.	SECT
Infinitive.	בינת היי	ביורי ביורי ביורי ביורי ביורי ביורי ביורי ביורי ביורי ביורי ביורי ביורי ביורי
Beth.	و <b>ترار</b> 	בהיות ב בהיות ב בהיות ב בהיות ב בהיות ב בהיות ב בהיות ב בהיות ב בהיות ב
Caph.	כתירת	בהלותי יייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי ייייי יייייי
Lamed.	להיות	להיותי להיותי להיות: להיות: להיות: להיות: להיות: להיות: להיות:
Mem.	מהיות י	מהיותי מהיותה מהיותה מהיותה מהיותה מהיותני מהיותני מהיותני מהיותני מהיותני

TABLE X.—PARADIGM OF PERFECT VERBS. 725 he learned.

Hophal			Abstract.	Preterite.	Impera
Hithpahel. Hophal. (-)    Hophal.     Hoph	•			He. She. Thou, mas. I. They. You, mas. You, fem. We.	Thou, mas. Thou, fem.
Hithpahel. Hophal. (-)    Hophal.     Hoph	1	Kal.	למד (-) למוד (-) (-) אלמוד (-) (-) (+) למוד (-) למוד (-)	למי דר למי דר הי הלי הרמי הלי הי הלי הי הי הלי הי הי הלי הי הי הלי הי הלי הי הלי הי הלי הי הלי הי הלי הי	למור למהי היייי
Hithpahel. Hophal. (-)    Hophal.     Hoph	1/-	Niphal.		-	הלמר הלמרי הלמרי
Hithpahel. Hophal. (-)    Hophal.     Hoph			$\odot \odot \odot$	\dark \cdot	र्यक्षम् र्यक्षम् र्यक्षम्
Hithpahel. Hophal. (-)    Hophal.     Hoph		Puhal.	(+) לפר אלפר ילפר מלפר מלפר		
Hithpahel.		_	3 D D D D		הלמר הלמירי הלמירי
H CCCC		Hophal.	(>) πζατ κζατ πζατ (-) αζατ (-) αζατ	דלמר ה דלמי הי דלמי הי דלמי הי דלמי ה דלמי ה דלמי ה דלמי ה דלמי ה	
Paragogic Letters.		Hithpahel.		התלפדי התלפדה התלפדה התלפדה התלפדה התלפדה התלפדה התלפדה	התלפור התלפורי התלפורי
			Paragogic Letters.	E	F ~

Future. Benoni.	Pahul.
Thou, fem. He. She. We. You, mas. They, mas. They, mas. You, they, fem. Infinitive. Mas. singular. Mas. plural. Fem. plural.	Mas. singular. Mas. plural. Fem. singular. Fem. plural.
יילמור ילמור ילמור ילמור ילמור ילמור ילמור ילמור לומדים לומדים לומדים לומדים	: למוד למודת ; מודת למודת למודות
יילמדי הלמדי הלמדי הלמדי הלמדי הלמדי הלמדי הלמדי	בלמד בלמדים בלמדה בלמדה בלמדה בלמדה בלמדה בלמדה
הלפור, הלפור הלפור הלפור הלפור הלפור בלפור בלפור מלפור מלפור מלפור מלפור מלפור מלפור מלפור מלפור	
になる。 : たくむ : たんむ : たん	مرفت. مرفت. مرفت. مرفت. مرفت. مرفت. مرفت. مرفت.
הלמידי הלמידי הלמידי הלמידי הלמידי הלמידי מלמידי מלמידי מלמידי מלמידי מלמידות	•
ַבְּלָמָדְ יַבְלְמָדְ יַבְלְמָדְ יַבְלְמָדְ יַבְלְמָדְ יַבְלְמָדְ יַבְלְמָדְ יַבְלְמָדְ יַבְלְמָדְ	# # # # # # # # # # # # # # # # # # #
התלפרי יהלפרי יהלפר יהלפר יהלפר יהלפרי יהלפרי יהלפרי מתלפר מהלפרי מהלפרי מהלפרי מהלפרי מהלפרי	
- r	

Table XI.—Paradigm of Verbs whose first Radical is , as zwi he sat.

		Abstract.	Preterite.	Imperat			
F -		Preterite. Imperative. Future. Infinitive. Benoni.	He. She. Thou, mas. Thou, fem. I. They. You, mas. Wou, fem.	Thou, mas. Thou, fem. Ye, mas.			
	Kal.	ا شعد (۲) ا شعد (۲) ا شعد (۲) ا شعر (۲) ا شعر (۲) ا شعر (۲) ا شعر (۲)	الم	ສຸນ ສຸນ ສຸນ ກຸ			
	Niphal.	נישב הישב אישב הישב בישב בישב נישב	داشد در است.       داشت در است.       داشت در است.       داشت در است.	下			
	Pihel.	u. u u u u u u u u u u u u u u u u u u	ان الله الله الله الله الله الله الله ال	u ù ù ë ë			
	Puhal.	a an an	الم         الم <td></td>				
	Hiphil.	הושנ (י) הושנ (י) אושנ (י) הושנ (י) בושנב (י)	הושיבה הושבה הושבה הושבה הושבה הושבה הושבה הושבה הושבה	riau riau riau			
	Hophal.	הלשב אלשב (-) הלשב מלשב	רויש ב רויש בר רויש ברי רויש ברי רויש ברי רויש ברי רויש ברי רויש ברי רויש ברי רויש ברי				
	Hithpahel.	הרישב (-) ארישב י		ロイン			

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		_ F	utu	re.					Benoni.						Pahul.					
Thou, mas.	Thou, fem.	He.	She.	We.	You, mas.	They, mas.	You, they, fem.	Infinitive.	Mas. singular.	Mas. plural.	7	Fem. singular.	Fem. plural.	Mas. singular.	Mas. plural.	~	Fem. singular.	Fem. plural.		
המר	השבי	É.	המר	נשנ	השנו	יטְרָי.	השבנה השבנה	שנר שני	ינשנו	ינמתה לימיה	יושבר	יומור.	יושנות	ישור	ישורנים		הישיבר. השיבר	ָּמֶינְיר.		
ייב. הוישר	הושרי	i an	הישר	נישר	הישבר	יוישבוי	הושבנה	Trian.				-	1	נוֹשִׁב	נושנים	נושבה	נושבת	נישנית		
הישע הישע	הישתי	יישה.	E an	יישר עי	הישנוי	יישנוי	הישבנה	्श्वत :	מישנ	מישבים	מישער	מישנת	מישנית				1,			
. שע הישע	הישני	i an	רישע	Lan	הישנו	יישנו.	הישבנר	'ख्यं				1		a'au a'a	מישנים	מישער	מישור	C STATE		
הושיב	הישיבי	יוֹשָּיִת	הושיב	נוֹשׁיב	הישיבו	יושיבוי	הושיבנה	דושיב	מושיג	מושיבים	מושיער	מישבת	طأشندأت							
הישב	הישרי	t an	הישב	נוישב	הישבר	יוישבוי	הוישבנה די	דוּשָׁב						בוישב	מוּשָׁבִים	מושרר	מישנת	מושבות		
יייייייי הרישע	הרישרי	it in	הרישו	נהישנ	התישבוי	にがに	התישבנה	ਸ <b>ਨਾ</b> ੰਘਟ : - : -	מהישנ	びたがおいい	מרישער	מהישבה	מהישניה							

Table XII.—Paradigm of Verbs whose first Radical is 5. will he approached.

		Abstract.	Imperative.				
		Preterite. Imperative. Future. Infinitive. Benoni.	He. She. Thou, mas. Thou, fem. I. They. You, mas. We.	Thou, mas. Thou, fem. You, mas.			
1-	Kal.	درنع البار (-) (ر) البار (-) (ر) البار (-) (ر) البار (-) (ر) البار (-) (ر) البار (-) (ر) البار (-) (ر)	נגשר בגשה בגשה בגשה בגשה בגשה בגשה בגשה בגשה	رتا الراعد . الراعد . الراعد .			
	Niphal.	الافراض ۱۳۰۳: ۱۳۰۳: ۱۳۰۳: ۱۳۰۳: ۱۳۰۳: ۱۳۰۳:	رَدِّ عَالَى الرَّاعِة الرَّامِ الرَامِ الرَّامِ الرَّامِ الرَامِ الرَامِ الرَّامِ	דפגש הפגשר הפגשר דפגשר			
	Pihel.	دنت ۲۰۰۰ ۲۰۰۰ ۲۰۰۰ ۲۰۰۰ ۲۰۰۰ ۲۰۰۰ ۲۰۰۰ ۲۰	درش ت       درش ت       درش ت       درش ت       درش م       درش م    <	נגש נגשי בייי נגשר בייי			
	Puhal.	اردش (۲) دردش مردش مردش	ש ד לישר הייה לישר ה היים ה הים ה היים ה היים ה היים ה ה היים ה ה היים ה ה ה היים ה ה ה היים ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה				
	Hiphil.	には、他(・) には、他(・) には、他(・) には、他(・) には、他(・) には、他(・)	下は、	רמש רבישי רבישי רבישי			
	Hophal.	() Lega () Lega () Lega () Lega		ell any			
	Hithpahel.	רתניש הרוניש אתניש ארנים ברתניש ברתניש					

																			_,
1		F	utur	re.				_		1	3en	oni.			1	Pah	ul.		
Thou, mas.	Thou, fem.	Не.	She.	We.	You, mas.	They, mas.	You, they, fem.	Infinitive.	Mas. singular.	Mas. plural.	7	Fem. singular.	Fem. plural.	Mas. singular.	Mas. plural.	Fem. singular.	Fem. plural.		
re a	הנשי	í a	reta reta	בניש	הנשוי	Kar	ਜ਼ <b>ਵੰ</b> ਘਟਜ ਜ਼ਵੰਗਟਜ	يغ <b>ر</b> ::	בוֹגשׁ	נונשים	בוֹגשׁה	נוֹנשׁרוּ	נוֹבְשׁוֹת	כגויש	נגוישים	בנוישר	נגושור	•	
הנגש	הפגשי	ענש	הפלש	נפלט	הפגשור	ינימר	הבלשנה יד": ד	דפגש						Cra	כגשים	元名に	כנשור		
הנגש	הנגשי	לבים הלבים	הנגש	רכגים	הנגשוי	ינולשוי	הנגשנה 	درش ::	מננים	מנגשים	מנגשר	מנגשרו	מלישור			ì			
הנגש	הנגשי	ָרְבָּאָ הַרְבָּאָ	הנגש	בכנים	הנגשר	, CEAR	הנגשנה הנגשנה	Cran Cran						ದರ್ಭವ	מנגשים	מנונשר	כנגשור	2	
הגיש	הנישי	it is	הגיש	d de	הגישוי	ונישר	הנשנה	רוניש	מניש	מגישים	מגישר	בונשרת	מגישור				ì		A STATE OF THE PARTY OF THE PAR
- Litera	הנשי	e A	ದ್ದರು	בלים	הנשר	ינישר	הנשנה	רנים				- 3		CIE	מנשים	מגשר	מנישורו	-	
התנגש	התננשי	ירונים	התנים	נרנגש	היהנגשור	たにお	הקנגשנה	ברנגש	מתנגש	מהנגשים	מרנגשר	מרנגשר	מתנגשות						
	הניש הנגש הנגש הנגש הניש	הנגש הנגשי הנגשי הנגשי הנגשי הנגשי הנגשי הנגשי הנגשי	רגלשי הבלשי העבלשי העב	תבלשי הבלשי הרבלשי התבלשי התב	הפש         הפלש         הנבלש         הנבלש         הבלש         <	הובלשי	רבלשי הבלשי דובלשי הובלשי ה	הובלשי הובלשי דור שי הובלשי הובלשיה הובלשים הובלשים הובלשים הובלשיה הובלשיה הובלשים הובלשים הובלשים הובלשים הובלשים הובלשים הובל	אר הבלשר ה	אל הבלשי הבלשי דופת הבלשי הובלשי הובלשי הובלשי הבלשי	אר הבלשי הבלשי דור שייה של הבלשי הרבלשי הרבלשי הבלשי הבלשים בבלשי הבלשים בבלשים בבל	הבלשי הבלשי דופעי הבלשי דופלשי הבלשי הבלשים הבלשי הבלשים הבלשי הבלשים הבלשים הבלשים הבלשים הבלשים הבלשי הבלשים הב	הבלשי הבלשי דובלשי דובלשי הבלשי הרבלשי הרבלשים הרבלשי	רבמשר הבמשר הבמ	רבלשר הבלשר הבל	עבלשי הבלשי דופעי הבלשי הרבלשי הרב	עלמי הנגשי הנגש	אל הנפשר הפשר הפשר הפשר הפשר הפשר הפשר הפשר ה	

TABLE XIII.—PARADIGM OF VERBS WHOSE SECOND RADICAL IS 1 OR 1 DIP to arise.

	Abstract.	Preterite.	Imperative.
	Preterite. Imperative. Future. Infinitive, Benoni.	He. She. Thou, mas. Thou, fem. I. They. You, mas. You, fem.	Thou, mas. Thou, fem. You, mas.
Kal.	다리 (t) 다리 (t) 사다리 (t) 다리 (t)	קם קמה קמה קמה קמה קמה קמה קמה קמה קמה	קוים קוימי קוימר
Niphal.	בקום אקינם דיקים בקים בקים	בקום בקומות בקומות בקומות בקומות בקומות בקומות בקומות בקומות בקומות	הקום הקומי הקומי הפומנה
Pihel.	קומם קומם אקומם ייומם מקומם	קומם קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה	קומם קוממי קוממי הוממר
Puhal.	קוֹמִם אַקוֹמֵם קוֹמֵם מקוֹמֵם	קומם קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה קוממה	
Hiphil.	표덕면 (··) 표덕면 (··) 포덕면 (··) 포덕면 (··)	דקים דקימות דקימות, דקימות, דקימות, דקימות, דקימונה,	דקף (·) דקימי דקימי דקימר
Hophal.	רגיקם אינקם בינקם מינקם	הונקמת הונקמת הונקמת הונקמת הונקמת הונקמת הונקמת הונקמת הונקמת	
Hithpahel.	הרקומם הרקומם ארקומם יירקומם הרקומם מרקומם	דרגקוממה דרגקוממה דרגקוממה דרגקוממה דרגקוממה דרגקוממה דרגקוממה דרגקוממה דרגקוממה דרגקוממה	ייבקימם ייבקיממי ייבקיממי דרקיממי דרקיממיר

			F	utu	re.						j	Beno	mi.		I	Pahi	ul.	
	Thou, mas.	Thou, fem.	He.	She.	We.	You, mas.	They, mas.	You, they, fem.	Infinitive.	Mas. singular.	Mas. plural.	Fem. singular.	Fem. plural.	Mas. singular.	Mas. plural.	Fem. singular.	Fem. plural.	
ديراني	הקום	הקומי	ָרְלְיָם רְרָנְים	הכלים	י נקום	הנלונ <b>ט</b> ור	יקומוי	הקימנדו	cha	ជ	קמים	קמדי	קמור	다 다	קומים	קוימות	קומורו	
SALI	הקום .	الموارعد	رقرت	المرازت	נקנם	ज्यंदाः	יקימוי .	البواحديد	הקום -					בקום	נקימים	נקימה.	נקימית	
מקנמם	הקומם	הקוממי	יקימם	הקימם	נקימם	הקוממו	יקוממו	הקוממנה	קומם	מקומם	מקוממים	מקוממדו	מקוממות					
ZC-CO	הקומם	הקוממי	יקומם י	הקומם	נקנמם	הקוממו	יקוממו	הנוממנ <u>ה</u>	حائمت					מקומם	מקוממים	מקוממדו	מקוממור,	
ZI-C	הקים	הקימי	5.	הקים	נקם	הקימוי	יקימוי	הקמנה	דקים (-)	מקים	מקימים	מקימר	מקימורת			-		
Z CO	היקם	הוקמי	, ויכן מ	היקם	ביים	הוילמוי	יויקטוי	הויקמנדו	דוּגקם				٠	מיקם	מיקמים	מויקמר.	מינימירי	
XCC00	התקימם	התקוממי	יהקומם	התקימם	נתקומם	התלוממו	ירקוממוי	התקוממנה	rindiga,	عبرانعت	מהקוממים	מהקוממה	מהקוממות					

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VERBS
OF
-PARADIGM OF
V.
XIV.
LABLE

	Abstract.	Preterite.	Imperative.						
F =	Preterite. Imperative. Future. Infinitive. Benoni.	He. She. Thou, mas. I. They. You, mas. You, fem.	Thou, mas. Thou, fem. Ye, mas.						
Kal.	ない。 ない。 ない。 * * * * * * * * * * * * * * * * * * *	8 - C - C - C - C - C - C - C - C - C -	SAN						
Niphal.	CGWA FERWA FERWA FERWA CGWA CGWA	CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF CGWNF	E						
Pihel.	で で で で で で で で で で で で で で で で で で で	A: X - C - C - C - C - C - C - C - C - C -	0						
Puhal.	Tank Adam Cank Cank Cank Cank	A C C C C C C C C C C C C C C C C C C C							
Hiphil.	FG24.X FG24.X - 3.G24.X - 1.G24.X -	EGW. WE EGW. NC EGW. NC EGW	במייא' א' במייא' א' במייא' א'						
Hophal.	FCGEN (FT)	C							
Hithpahel.	ECG#8X FCG#8X *	ELGUS X. E. C.	に						

			Θ.	$F_{i}$	utu	re.									$B_{\epsilon}$	eno	ni.					P	ah	ul.		
**	Thou, mas.	Thou, fem.	H.	****	She.	We.	44	You, mas.	They, mas.	Von they form	Ton, mey, rem.	Infinitive.	Mas. singular.	Mac nhral	tions brains		rem. singular.	Fem. plural.		Mas. singular.	Mas. plural.	Fom cingular	T citie singulai.	Fem. plural.		
remineral	E C M	E CINX			E CAN Z	במאת		C C S C C C C C C C C C C C C C C C C C	S S S S S S S S S S S S S S S S S S S			S S S S S S S S S S S S S S S S S S S	מראא	Tirent	1	מראאר	מרצאר	מוצאות		SAN	מצויאים			מאנארני	••	
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5306	COMZ	- CONZ		:	E CONZ	CONT	: 1	C C D N Z F	, Other			Q: 2: 2: 2: 2: 2: 2: 2: 2: 2: 2: 2: 2: 2:	Z C C C C C C C C C C C C C C C C C C C	125.37.1		見知なだ		ממשארר	1							
Zixiz	C C C C C C C C C C C C C C C C C C C	E CHAZ		1/1	E CON Z	Z MAZ		CON Z	, Oth Z.	1000000	: / : -	Carc								Z CONZ	DANKO		. / F .	ロロはとに、	-	
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2:1:3	הרמצא	にこれなが		:	ににはおる	CCONS			CONNE			ברמאמ	מהמצא	arawa'l		ロには対えに		מהמשארה								

Table XV.—Paradigm of Verbs whose third Radical Letter is 7 173 he revealed.

	Abstract.	stract. Preterite.											
	Preterite. Imperative. Future. Infinitive. Benoni. Pahul.	He. She. Thou, mas. Thou, fem. I. They. You, mas.	Thou, mas. Thou, fem. You, mas.										
Kal.	درا الله الله الله الله الله الله الله ال	ב ב ג'ג'נ'ג'נ'ג'נ' ב'ג'נ'ג'נ'ג'נ'ג'נ'	لات.         لات. <t< td=""></t<>										
Niphal.	נגלח הגלה אילה דגלה (ית)	۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲- ۲	בעלר רבעלי רבעלי רבעלי רבעלי										
Pihel.	دِدُٰہ دِدُہ <b>א</b> ٰدِدُہ دِدُہ (۔۔) (نہ) دِدِہُہ میدِدُہ	۲ - ۲ - ۲ - ۲ - ۲ - ۲ - ۲ - ۲ - ۲ - ۲ -	۲										
Puhal.	בלח אגלח בלה (ית) מגלח	ב בּיִּבִּיּבִּ בַּיִּבְיּבִּיּבָּ בּיבּיִבְיּבִּיבָּיבִּיבִּיבִּיּבָּי											
Hiphil.	דגלה הגלה אגלה הגלה הגלה הגלה פגלה	בילר היליר. היליר הי היליר הי היליר הי היליר הי היליר הי	ביני. ביני. ביני. ביני. ביני. ביני.										
Hophal.	הבלה אבלה הבלה (יי) (ית) מבלה	۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲. ۲											
Hithpahel.	הרגלה הרגלה ארגלה הרגלה הרגל (ה)	רובלחד הרבלחד הרבליה הרבליה הרבליה הרבליה הרבליה הרבליה	התבלה התבלי התבלי										

	Benoni.	Pahul.
Infinitive.	Mas. singular. Mas. plural. Fem. singular. Fem. plural.	Mas. singular. Mas. plural. Fem. singular. Fem. plural.
בְּלוֹה בְּלוֹת	فر <sup>ا</sup> ت فز <sup>ا</sup> ت فز <sup>ا</sup> ت فز <sup>ا</sup> ت	בליים בלייה בלייה בלייה בלייה
प्रदें	_ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	בייָּף בּיָּב טיילי: זיילי:
يرد <del>ار</del> يردار	میراد می ا میراد میراد میراد میراد میراد میراد میراد می ا می ا می ا میراد می ا می ا می ا می ا می ا می ا می ا می ا	h, Tar =
rý.		طلاب طلاب طلاب طلاب طلاب طلاب طلاب طلاب
דגליו -:	מגלה מגלם - מגלר ביג'ות מגלות	
דגל <b>י</b> ת די:		מגלת מגלים יוי מגלת מגלית יוי
התונלה .	تاریخ داریخ داریخ داریخ داریخار	
	इरीं इरींत त्रूरीं हुरीं इरीं न्रूरीं क्रिंग	רגלה הגלה היבלה הבלה בלה בלה בלה בלה בלה בלה בלה בלה

Table XVI.—Paradigm of Verbs whose second and third Radicals are the same. he surrounded.

	90 HEBREW GRAMMAR.																	
		- ,	Abstract. Preterite.								In	Imperative.						
		Preterite.	Future.	Infinitive.	Benoni. Pahul.	Ho	She.	Thou, mas.	Thou, fem.	ï	They.	You, mas.	You, fem.	We.	Thou, mas.	Thou, fem.	Ye, mas.	Va fam
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1	Puhal.	טָנ <u>ד</u>	מסרונו		מסיבר			סיביה	סובבה	סובנתי	סובנוי	סובבתם	סלבבתו	סובנני				
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	Hithpahel.	הסתובב היים ::	ייייייייייייייייייייייייייייייייייייי	- הטהיבב	מטהובר י :		ייייייייייייייייייייייייייייייייייייי	יים היברת	דסהובבת	הסתובבתי	הסתובנו	הסתובבתם	הסתובבתו	הסתובבנו. יי	הסתובב	- הסהובני	הסתובנו	

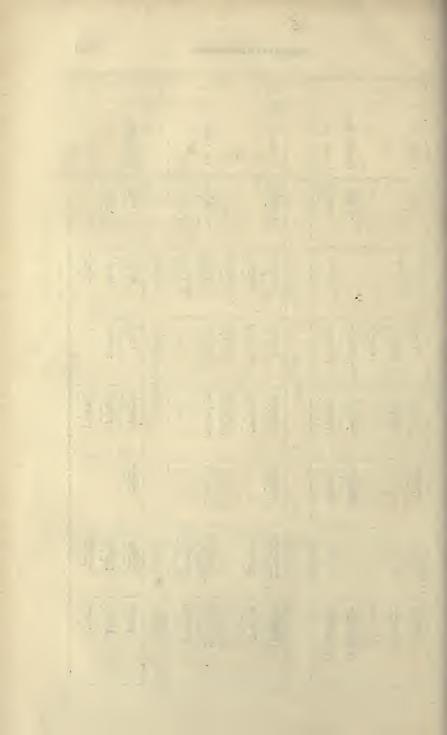
			F	utu	re.						1	Beno	ni.			j	Pah	ul.	
-7	Thou, mas.	Thou, fem.	He.	She.	We.	You, mas.	They, mas.	You, they, fem.	Infinitive.	Mas. singular.	Mas. plural.	For singular	Y em. singular.	Fem. plural.	Mas. singular.	Mas. plural.	Fem. singular.	Fem. plural.	
45.1	הסוב	הסובי	ָבָי,	הסוב	בלינו גסינו	הסובר	יָלוֹבוּי	הסבינה:	oic	סיבי	סובבים	, סוברה בי	סיבית	סובבות	מלוני	סבויבים	סבויבד	סבויבות	
207	בטן.	הסבי.	ģ:	הסג.	נפת	הסבר	יסבוי	הסבינה	FØZ 						N N	נסבים	יסער	נסבות	
בטרק:	הסובב	הסוברי	ָּהָ קָּייִ	הסיבר	נסיבג	הסיבור	יסיבוי	הסובבנה 	סָּיבֵר.	מסובב	מסובבים	מסוברה	מסובבת	מסובנות					
בסרנונו ביי	הסובב	הסוברי	ָּטָינִי. יסויי	הסיבב	נסינג	הסוברי	יסינוני.	הסובבנת :	סובב						מסיבר	מסובגים	מסוברה	מסובבות	
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Z COT	הויסב	הויסבי.	ų.	ביטר.	מָל י	היסבי	יויסבוי	הוסבינה	דויסב				-		מויסב	מוסבים	מויסבר	מוסבות	
מטביני:	הסהובב	ה סהובני	יסהובע	הסהובב	נסהובב	הסהובני	יסהוברי	הסתרבבנה	<u> </u>	מסהובב	מסתובבים	מסתוברה	מסהובבת	מסתובנות					

TABLE XVII.—EXAMPLES OF VERBS WITH AFFIXES.

		He.	She.	Thou.	I.	They.	Ye.	We.
	Me.	למדני : דַ-	למדתני	למדתני :-:-	למדתיני :-:	למדוגי	למדחוני	
	Thee.	למדוד למדוד למדוד	It- Is-		למדתיף יבי למדתין	למדירף למדירף למדירף	·	למדנויד י בי למדנויד י בי
PRETERITE.	Him.	למדו יי למדהו	למדתו למדת הוו	ייי למדת ייי למדתדו	למדתיו למדתיוה למדתיהוה	למדורת. יד	למדתירוי י-י	למדניהוי :-:
PRET	Her.	र्यान	למדתת ייי-	<b>ਰਜਾਜ</b> : -	למדהיה י-יי	למדויד	למדתות .	למדנויד :-
	us.	למדנוי י די די	למדתנ <i>ו</i>	למדתנוי	למדהינוי	למדונו. : ז	למדהגנר י-:	1 11
	You.	למדכם יייי למדבֶו	למרתכם למורתכו	•	למדתיכם יבייי למדתיכן	למדויכם למדויכן		למדנוכם יַביּנובּרֶן למדנובן
	Them.	למדם למדו	למדתם למדתו	למדתם למדתן	למדהים למדהיו למדהיו	למדום למדוין	יבי למדתונו למדתונו	י- : למדנים - : למדניו

-	ì
b	
j	4
E	4
4	4
2	į
1	ì
A	4
5	g

	Learn, &c.	Learn, fem. Learn ye.		I, thou, he, we, &c.	Ye, they.		To learn.
	<b>dart</b> , 1	למדיני למדוני למדוני		אלמדני יייייי	. : :		למוי. למויני די:::
				X (	אַלמַדוּ הַלמַדוּיִּ הַלמַדוּיָּ		למיה למדה למדה למדה למהוו
IMPERATIVE.	למרו ייי למיהתו יייי למיניו למיניו	למדירונ : . למדירונ	FUTURE.	אלמדו הייי אלמדור אלמדור	אלמדנו. . : : י הלמדורדור	INFINITIVE.	למדו די למדדוג די:
IMPE	למדה ייי למדנה ייי	למדית : : י למדוית	FUI	אלמדה אלמדר אלמדר	אכטדנה : : : : : הלטדיה : : : : ד	INFIN	למנה 
	<b>ਰੰਗਜ਼ਹਾਂ</b> . : :	למדינו למדונו למדונו		אלמדני יייייי	הלמדונו		למדני ד::
				אלמדעם אלמדעה אלמדעה איייייי	הלמדוגם ייי מרוגק הלמדוגק		למדעם למדעם למדער למדער למדער
	ם: ר למי: ל לגילי:	למדים (ין) למדים (ין) למדים (ין)		X'art x'art x'art x'art	ल.र्थनम्ब . : स्र्वाम्स		र्वास्त र्वास्त र्वास्त र्वास्



## APPENDIX

## ON THE ACCENTS.

FROM THE GRAMMAR OF THE HEBREW LANGUAGE, BY MOSES STUART,
PROFESSOR OF SACRED LITERATURE AT ANDOVER.

Besides Metheg, Mappik, &c., the other smaller marks of various forms accompanying the Hebrew text are accents. They are usually called tonic, to distinguish them from Metheg, the Euphonic accent. They are divided into two great classes, viz., (a) such as separate words, or parts of sentences, from each other, which are called Disjunctives; (b) such as serve to show that words are to be closely connected, either in the reading or in the sense, which are called Conjunctives.

The following Table exhibits the forms, names, and classification of the accents. Some are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have (\*) prefixed. Poetry means (according to the accentu-

ators) only the books of Job, Psalms, and Proverbs, called technically אֲבֶּה (truth), these being the three initials of the Hebrew names of these books.

(Observe, that the parallel blank line within the parentheses, which stands next after the numbers, is intended to represent the line of Hebrew letters, that the position of the accents in relation to the letters over and under which they stand, may be exhibited.)

#### I.—DISJUNCTIVES.

1.—Pause Accents or Disjunctives of the first Class.

- 1. (: —) Silluq, אָלְּוֹק , i. e. stop, pause. In connexion with the two large points that always follow it, it is named אָלָוֹק בְּטוֹךְ בְּטוֹךְ pause at the end of a verse. Elsewhere the same mark stands for Methegh.
  - 2. (\_\_\_) Athnahh, אַתְּכָּח, i. e. a respiration.
- \*3. ( \_ ') Merka Mahpakh, מֶּרְכָּא מַדְּכַּך, a composite accent. See Nos. 23, 25.
- II. Occasional Pause Accents, or Disjunctives of the second Class.
- †4. (—) Tiphkha, מְּבְּחָה (posterius,) i. e. palm of the hand, so called from the shape. It is also named מֵכְּחָא, retardation, and (when next before Silluq

and Athnahh) באַלּלָא, strong. In poetry it is merely a conjunctive. See No. 30.

- \*5. (—) Tiphhha (anterius,) præpositive.
  - †6. ( —) Zaqeph Qaton, יְקָהָ לְטִיּוֹן, elevator minor.
- †7. ("—) Zaqeph Gadhol יְלֵהְ נְדוֹל, elevator major.
- †8. ( —) Segholta, סְלֵלְתָא, i. e. cluster of grapes; postpositive.
- 111.—Lesser Disjunctives, or Disjunctives of the third Class.
- †9. (\_\_) Tebhir, תביך, i. e. interruption.
  - 10. (—) Rebhia, רְבִיע, i. e. resting or lying over.
- \*11. (—) Rebhia Geresh, a composite accent, with the Geresh præpositive, comp. Nos. 10, 15.
- †12. ( —) Pashta, ກຸນພຸກ, i. e. expansion (of the voice); postpositive.
- 13. ( —) Zarqa, אָרֶקא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere conjunctive. See No. 31.
- †14. (—) Yethibh, יְתִיב, i. e. sitting; præpositive. It is also called בְּשִׁפֵּל tuba anterior, and בַּשִׁפֵּל tuba inferior.
- \*15. ('—) Geresh, שֶׁבֶא, i. e. expulsion. Also called מֵרֵם shield, and אוֹלָא retention.
  - †16. ("—) Garshayim, גרשים, i. e. double Geresh.

Also called מְרָסִין, מְיְרָסִין, dual and plur. of טֶּבֶּס, shield.

- †17. (—) Telisha Gedhola, הְלִישָה גְרוֹלָה, i. e. evulsio major; also הַרְסָא; præpositive.
- †18. ( —) Qarne Phara, קְרֵנִי פָּרָה, i. e. the two horns of a heifer, (from the shape.)
- 19. ( בְּיֵר, אבּיַר, i. e. disperser. Also
- 20. (| ) Pesiq, פְּסֵיק, i. e. cessation. Written in the line between words, and placed (as here) perpendicularly. Also called אָפָסָבָּא, separation. Always preceded by a conjunctive on the word after which it is placed.

# II.—Conjunctives.

- 21. (——) Munahh, i. e. joined. Also שַּבֶּר יִשָּׁה tuba recta, and שַּבֶּר הֹבִּי tuba ambulans. In poetry, both superius and inferius. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called אַלְּהְי, Illuy (Hillui), i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מַבְרָבֵּל Mekharbel, sieve, i. e. agitation (of the voice.)
  - 22. ('—) Qadhma, קַּדְמָא, i. e. before.

- 23. (—) Merka, מֶרְכָּא (Apoc. form of מַאַרְכָּא)
  i. e. prolonging. Also מֵרִיךְ, מַאַרִיךְ idem.
- †24. (\_—) Merka Khephula, בֶּרְכָּא כְפּוּלָה, i. e. Merka doubled. Also תֵרֵין חוּמַרִין, two rods.
- 25. (——) Mahpakh, מְהַפַּק, i. e. inversion. Also מַהְפַּך מְהַפָּך, crooked trumpet, שׁפֶּר מְהַפּּך trumpet. In poetry, superius or inferius; in prose, inferius.
  - 26. (—) Shalsheleth, אַלְשֵׁלָת, i. e. chain.
  - †27. (\_\_) Darga, דְרָגִּא, steps, gradation.
- †28. (^—) Telisha Qetanna, הַלִּישָא קְמַלָּה i. e. evulsio minor. Also תּלִּשֵא (eradicator?) postpositive.
- 29. (—) Yerahh, יֶרָח נֶּרְה (properly יֶרָה Yareach), i. e. the moon. Also יֶרָח בֶּן־יוֹמוֹ, the moon of a day old; גלגל, round; גלגל, wheel.
- \*30. (—) *Tiphhha* (posterius) in poetry a conjunctive. Compare No. 4.
- \*31. (—°) Zarqa, in poetry a conjunctive, when it is not postpositive. See No. 13.

The Accents are said to be subservient to three purposes; viz. 1. To mark the tone-syllable. 2. To serve as signs of interpunction. 3. To regulate the reading, or rather cantillating of the Scriptures.

1. To mark the tone-syllable (which is generally

(the last)<sup>a</sup> is their general use; but the cases of exception are very numerous.

- a. Eight of them are always confined to the same position, let the tone be where it may; e. g. Segholta, Pashta, Zarqa, (No. 13,) and Telisha Qetanna, must always be put over the last letter of a word, and are, therefore, called Postpositive, while Tiphhha anterius, Yethibh, Telisha Gedhola, and Geresh in the composite accent Rebhia Geresh (No. 11,) belong only to the first letter of a word, and are, therefore, called PRE-POSITIVE. See the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.
- b. Many words have two accents on them. In this case, if both accents are of the same form, the first marks the tone; e.g. אוֹה, with the tone on the penult. If the accents are of different forms, then the last (viz. that to the left) marks the tone syllable, i. e. if it belong to those accents which always mark the tone; as, שוֹבְּיִלְיִנְיִינִי is acuted. Here is one conjunctive and one disjunctive upon the word, but sometimes there are two disjunctives, as אַרְבּוֹיִבּי, Lev. x. 4; and sometimes two even on the same monosyllable, as

<sup>&</sup>lt;sup>a</sup> For the several classes of words which have the tone on the PENULT vid. Stuart's Heb. Gr. sect. 100.

Gen. v. 29. Often, two conjunctives are put upon the same word, as אָרָיִאָ, Ps. xcvi. 1. All this shows an utter improbability that the accents were originally invented to mark the tone. It is much more probable that they served only to the cantillation or chanting of the Scriptures.

## 2. Accents mark in part the interpunction.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books the pause accents are useful in marking the end of στίχοι; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, in which the accents make pauses in utter disagreement with the sense: e.g. in Gen. i. 1, we have אַלְהָּיִהְיִם, i. e. a pause-accent (Athnahh) of the largest kind (like our colon) placed between a verb with its subject and the Acc. case which the verb governs; and so in many hundreds of instances. This shows that the use of accents by way of interpunction is only secondary.

### 3. Accents also mark the cantillation.

The Jews do not read, but cantillate their Scriptures, as the Moslems do their Koran. The accents direct this. The Koran too has marks for this purpose. This appears to me to have plainly been the original

design of the accents, viz., to guide the recitative. Now as this was regulated, more or less, by the tones of words and by the sense of passage, so the accentuation usually accords with these objects. Still in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

N.B.—The *proper* place of an accent (neither præpositive nor postpositive) is over or under the *left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents *printed* books from following this rule.

#### KERI AND KETHIBH.

There are about 1000 marginal readings in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called Fre which means read, i. e. this word is to be read instead of the word in the text to which it relates, and which is called Fre with helping, Kethibh, i. e. written or text. The vowel-points under the Kethibh belong to the Keri which is printed without points. If a word is omitted in the text, the vowel points stand in the place with a small circle over them, while the letters

belonging to them are printed in the margin, as in Judg. xx. 13. This is called קרִי וְלֹא כְּתִיב read but not written. If a word is superfluous in the text, it is left unpointed, as in Ezek. xlviii. 16. This is called בתיב וְלֹא קְרִי written but not read.—Stuart's Grammar, § 103.

THE END.

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#### ERRATA.

Page 2, line 10, for ng read gn.

--- 13, --- 6, for nisin read nisio-

---- 13, ---- 10, dele even.

-- 13, -- 22, for קומץ read רָםָץ.

- 28, - 18, for performant read preformant.

--- 37, --- 6, for רְקפַרְתִּי read הַפַּקרָתִי read.

\_\_\_\_ 37, \_\_\_ 2, from bottom, for מפקידת read מפקידת.

--- 61, --- 2, for שנה read שנה ישנים.

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